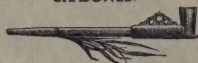




150.5 - Winnebago Tribe

GUACANAGARI	PONTIAC	BLACK HAWK
MONTEZUMA	CAPTAIN PIPE	KEOKUK
GUATIMOTZIN	LOGAN	SACAGAWEA
POWHATAN	CORNPLANTER	BENITO JUAREZ
POCAHONTAS	JOSEPH BRANT	MANGUS
SAMOSET	RED JACKET	COLORADAS
MASSASOIT	LITTLE TURTLE	LITTLE CROW
KING PHILIP	TECUMSEH	SITTING BULL
UNCAS	OSCEOLA	CHIEF JOSEPH
TEDYUSKUNG	SEQUOYA	GERONIMO
	SHABONEE	



TO PERPETUATE THE HISTORY
AND DEVELOPMENT OF THE
PEOPLE REPRESENTED BY THE
ABOVE CHIEFS AND WISE MEN
THIS COLLECTION HAS BEEN
GATHERED BY THEIR FRIEND
EDWARD EVERETT AYER

AND PRESENTED BY HIM
TO
THE NEWBERRY LIBRARY
1911



a
We are sure y^r Natives have
desir'd Satisfaction, (as
knowing y^t we have exceeded
y^r Bounds set vs by y^r Sa-
chims) We have Satisfied them.

Roger Williams.

Ayer
421
N2125
W7
1827

Ayer 8013

COLLECTIONS
OF THE
RHODE-ISLAND
HISTORICAL SOCIETY.

VOL. I.

—❦—
PROVIDENCE:

PRINTED BY JOHN MILLER.

1827.

COLLEGE
PREFACE

BY THE

The purpose of this book is to provide a comprehensive
survey of the history of the United States from the
beginning of the first settlement to the present time.
It is intended to be a guide for the student of
American history, and to be a source of information
for the general reader.

HISTORICAL SOCIETY

The Historical Society of the City of New York
has the honor to announce that it has received
from the Government of the State of New York
a grant of \$10,000 for the purpose of
conducting researches into the history of the
State of New York, and for the purpose of
publishing the results of such researches.
The grant is for the year 1887, and is
the first of a series of grants which the
Government of the State of New York
has made for the purpose of conducting
researches into the history of the State.

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PREFACE.

IN presenting to the public the first volume of the Collections of the Rhode-Island Historical Society, some account of the rise and progress of the Society may not be deemed inappropriate. It may vindicate the society from the charge of remissness in performing the duties it has assumed, and at the same time, remove some of the prejudices which it has had to encounter.

There have not been wanting, at any time, individuals who have been anxious that the history of this State, and the deeds and sufferings and opinions of the first settlers, should not be handed down to posterity by tradition alone, or that future generations should learn them from the erroneous and imperfect statements of prejudiced historians.

Much was effected by these individuals in collecting together the scattered fragments and perishing memorials of our early history. But the field was too large and the labor too great to be compassed by the exertions of any individuals, however ardent their zeal. And besides this, many persons who held highly valuable documents, received in most instances from their ancestors, were unwilling to part with them until a secure place of deposit was provided, under the authority of a regularly organized association.

These feelings, aided by various concomitant circumstances, gave rise to the Rhode-Island Historical Society, in the year 1822. In the summer of the same year, a charter of incorporation was obtained, and in July the Society was organized. Since that time, unremitting exertions have been made in

effecting its objects, and many valuable documents, both printed and manuscript have been collected. The number of resident members is at present about fifty.

The subject of publishing a Series of Collections was agitated soon after the establishment of the Society. Various circumstances served to retard this project until ZACHARIAH ALLEN, Esq. a member, presented to the Society a manuscript copy of Roger Williams' Key to the Indian Language which he had procured from the printed copy in the Bodleian Library at Oxford. This manuscript has since been carefully compared with the printed copy of the same work, in the possession of the Massachusetts Historical Society. At this time, when philosophers are engaged in searching for the origin, and philanthropists, in meliorating the condition, of the aborigines, it was thought by the Society that the publication of this curious and valuable relick of the venerable founder of the State would be particularly acceptable and appropriate; and in the hope that both pleasure and profit may be derived from its perusal, it is now respectfully commended to the attention and favor of the public.

CHARTER

OF THE RHODE-ISLAND HISTORICAL SOCIETY.

Whereas Jeremiah Lippitt, William Aplin, Charles Norris Tibbitts, Walter R. Danforth, William R. Staples, Richard W. Greene, John Brown Francis, William G. Goddard, Charles F. Tillinghast, Richard J. Arnold, Charles Jackson, and William E. Richmond, have petitioned this General Assembly to incorporate them into a society, by the name of the Rhode-Island Historical Society: Therefore,

Section 1. *Be it enacted by the General Assembly, and by the authority thereof it is enacted,* That the aforesaid persons, together with such others as they shall hereafter associate with them, and their successors, are hereby constituted, ordained and created a body corporate and politic, by the name of *The Rhode-Island Historical Society, for the purpose of procuring and preserving whatever relates to the topography, antiquities, and natural, civil and ecclesiastical history of this State;* and by the name aforesaid shall have perpetual succession; and by the same name are hereby made able and capable in law, as a body corporate, to have, hold and enjoy goods, chattels, lands and tenements, to the value of five thousand dollars, exclusive of their library, cabinet and historical collections and antiquities, and the same at all times to dispose of; to have a common seal, and the same at pleasure to change and destroy; to sue and be sued, to plead and to be impleaded, to answer and to answer unto, to defend and to be defended against, in all courts of justice and before all proper judges; and to do, act and transact all matters and things whatsoever, proper for bodies corporate to do, act and transact; and to establish an enact such a constitution and such by-laws as shall be deemed necessary and expedient, provided that they be not repugnant to the laws of this State, or of the United States; and to annex to the breach of those laws such fines as they may deem fit.

Sec. 2. *And be it further enacted,* That the said corporation be further authorized and empowered to elect and qualify such officers as may by them be deemed necessary; to be chosen at such time, and to hold their offices for such period, as the constitution of said corporation shall prescribe; and to appoint and hold such meetings as shall be thought proper.

Sec. 3. *And be it further enacted,* That said society shall establish two cabinets for the deposit and safe-keeping of all

the ancient documents and records illustrating the history and antiquities of this State; one of said cabinets in the town of Newport, for the safe keeping of the records of the early history of the southern section of the State, and the other in the town of Providence, for the safe-keeping of the historical records of the northern section thereof; and that the anniversary of said society be holden in said Providence.

SEC. 4. *And be it further enacted*, That Jeremiah Lippitt be authorized and empowered to call the first meeting of the corporation, within three months from the granting of this charter, giving public notice of the same.



CONSTITUTION.

Article 1. The Rhode-Island Historical Society shall consist of resident and honorary members, the former of whom shall be resident in the State of Rhode-Island.

Art. 2. The annual meeting of the society shall be holden at Providence on the 19th day of July, in every year: *And provided*, That when that day shall fall on a Sunday, the meeting shall be holden on the Tuesday following: other meetings of the society shall be called at any other time by the President, or other senior officer in the society, by giving notice of the same in at least one public newspaper in Providence and Newport, fourteen days previous to the time proposed, upon application of five members in writing.

Art. 3. The officers of the society shall be—a president, two vice-presidents, a secretary, treasurer, two cabinet-keepers, one for the northern and one for the southern section, and thirteen* trustees, of whom the president, two vice-presidents, and treasurer, shall be four.

Art. 4. All the officers of the society shall be chosen at the annual meeting of the society, and shall hold their offices for one year, and until others be elected in their stead: *Provided*, That when the society shall not meet on the day of their annual meeting, they may elect their officers at any other meeting called pursuant to the article preceding: *And provided also*, That when any vacancy in any office shall happen during the year, the society, at any such meeting, may fill the same.

Art. 5. It shall be the duty of the trustees to receive donations, and to manage and superintend all the concerns of the society; they shall hold meetings as often as occasion shall require, any five being present, public notice being given by the secretary fourteen days previous in a public newspaper of the time and place of meeting, and shall have pow-

* Amended at the annual meeting A. D. 1826, and three trustees added.

er to fill any vacancy in their board until the next meeting of the society; they shall at the annual meeting make report in writing of their doings, to the society: the president, and in his absence the senior officer present, shall preside at all meetings of the society and board of trustees: the secretary shall keep a record of all the proceedings of the society, shall be ex officio secretary of the board, and as such, keep a record of their doings, and shall be the organ of communication of the society: the cabinet-keepers shall safely keep all books, papers, ancient memorials, and every thing else belonging to the society, relating to the objects of the society, in such places as may hereafter be designated by the society or board of trustees; they shall also keep catalogues of all donations to the cabinets of the society, with the donor's name affixed to each, unless otherwise requested by the donor himself; they shall also report in writing at the annual meeting, at which time, the treasurer shall report the state of the treasury.

Art. 6. The society shall have power to lay such taxes on the members as may be requisite, provided that they do not exceed the sum of three dollars per year.

Art. 7. No person shall be admitted a member of this society unless by ballot, at the annual meeting, by a majority of the members present, and unless he shall be recommended by the board of trustees.

Art. 8. Seven resident members, including either the president, one of the vice-presidents, the secretary or treasurer, shall constitute a quorum for doing business.

Art. 9. No alteration or amendment whatever shall be made to this constitution but by vote of two thirds of the members present at the annual meeting, which alteration or amendment shall be reduced to writing by the mover before it shall be acted upon.



The Society would call the attention of members and correspondents to the following subjects:

1. Topographical sketches of towns and villages, including an account of their soil, agriculture, manufactures, commerce, natural curiosities and statistics.

2. Sketches of the history of the settlement and rise of such towns and villages, and of the introduction and progress of commerce, manufactures and the arts, in them.

3. Biographical notices of original settlers, revolutionary patriots, and other distinguished men who have resided in this State.

4. Original letters, and documents, and papers illustrating any of these subjects, particularly those which shew the pri-

vate habits, manners or pursuits of our ancestors, or are connected with the general history of this State.

5. Sermons, orations, occasional discourses and addresses, books, pamphlets, almanacs and newspapers, printed in this State; and manuscripts, especially those written by persons born or residing in this State.

6. Accounts of the Indian tribes which formerly inhabited any part of this State, their numbers and condition when first visited by the whites, their general character and peculiar customs and manners, their wars and treaties and their original grants to our ancestors.

7. The Indian names of the towns, rivers, islands, bays and other remarkable places within this State, and the traditional import of those names.

8. Besides these, the society will receive donations of any other books, pamphlets, manuscripts and printed documents, with which any gentleman may please to favor them.



OFFICERS

OF THE

RHODE-ISLAND HISTORICAL SOCIETY,

ELECTED JULY 19, 1826.

His Excellency *James Fenner*, Esq. President.

Henry Bull, Esq. 1st. Vice-Pres.

Hon. *Theodore Foster*, Esq. 2d Vice Pres.

William R. Staples, Esq. Sec'y.

John Howland, Esq. Treasurer.

Albert G. Greene, Esq. Cabinet Keeper of the Northern District.

Stephen Gould, Cabinet Keeper of the Southern District.

Hon. Job Durfee, John B. Francis, John Pitman, Richard W. Greene, Philip Crapo, William E. Richmond, Christopher E. Robbins, Nathaniel Bullock, Hon. Tristram Burges, Hon. William Hunter, Esq's. Rev. David Benedict, and William G. Goddard, Esq. Trustees.

Publishing Committee.

John Howland, William G. Goddard and William R. Staples, elected by the Trustees Feb. 7, 1827.

SKETCH
OF THE LIFE OF
ROGER WILLIAMS.

ROGER WILLIAMS was born of reputable parents, in Wales, A. D. 1598. He was educated at the University of Oxford; was regularly admitted to orders in the Church of England, and preached for some time, as a Minister of that Church; but on embracing the doctrines of the Puritans, he rendered himself obnoxious to the laws against non-conformists and embarked for America, where he arrived with his wife, whose name was Mary, on the 5th of February, 1631. In April following, he was called by the Church of Salem, as teaching Elder, under their then Pastor, Mr. Skelton. This proceeding gave offence to the Governor and Assistants of the Massachusetts Bay, and in a short time, he removed to Plymouth, and was engaged as assistant to Mr. Ralph Smith, the pastor of the Church at that place. Here he remained until he found that his views of religious toleration and strict non-conformity gave offence to some of his hearers, when he returned again to Salem, and was settled there, after Mr. Skelton's death in 1634. While here and while at Plymouth, he maintained the character he had acquired in England, that "of a godly man and a zealous preacher." He appears, however, to have been viewed by the government of that colony with jealousy from his first entrance into it. He publicly preached against the patent from the king, under which they held their lands, on the ground that the king could not dispose of the lands of the Natives without their consent—he reprobated "the calling of *natural* men to the exercise of those holy ordinances of prayers, oaths,

&c.” and “the frequenting of Parish Churches, under the pretence of hearing some ministers;”^{*} but that, without doubt, which rendered him most obnoxious, was his insisting that the magistrate had no right to punish for breaches of the first table; or in other words, “to deal in matters of conscience and religion.” These causes conspiring with others of less importance, finally procured a decree of banishment to be passed against him, in the autumn of 1635, and he was ordered to depart the jurisdiction, in six weeks. Subsequently to this, he was permitted to remain until spring, on condition that he did not attempt to draw any others to his opinions; but “the people being much taken with the apprehension of his godliness,” in the January following the Governor and Assistants sent an officer to apprehend him and carry him on board a vessel then lying at Nantasket, bound to England. But before the officer arrived, he had removed and gone to Rehoboth. Being informed by Governor Winslow of Plymouth, that he was then within the bounds of the Plymouth patent, in the spring he crossed the river, and commenced the settlement of Providence. The field that he first planted composes “Whatcheer,” the present residence of his Excellency, James Fenner, Governor of Rhode-Island, and the land originally set off to Williams adjoining this field, has continued to the present day, in possession of his descendants.

He afterwards embraced some of the leading opinions of the Baptists, and in March 1639, was baptized by immersion, at Providence, by Ezekiel Holliman, whom he afterwards baptized. He formed a Society of this order, and continued preaching to them for several months, and then separated from them, doubting, it is said, the validity of all baptism, because a direct succession could not be traced from the Apostles to the officiating ministers.

^{*} This censure refers to those who had not separated from the Established Church, before they left England, as well as to those who on visiting England, attended the Parish Churches there.

In 1643, Williams went to England as agent for the colonies at Providence, Rhode Island, and Warwick, to solicit a charter of incorporation, which he finally procured, signed by the Earl of Warwick, then Governor and Admiral of the English plantations, and by his Council—bearing date March 14, 1644. On the 17th of September, 1644, he returned from England and landed at Boston, bringing a letter of recommendation to the Governor and Assistants of the Massachusetts Bay, from some of the most influential members of the Long Parliament. This saved him from the penalty incurred by him on entering their bounds, which he avoided at his departure, by taking ship at New-York. In 1651, serious difficulties having been raised in the colony, by Coddington's procuring a Charter, which gave him almost unlimited authority over the Islands of Narragansett Bay, Williams and Clarke were despatched as agents of the colony, to procure a revocation of it. This they effected in October 1652. Williams returned in 1654, but Clarke remained in England, and procured the second Charter of 1663. While in England at this time Williams resided a principal part of the time, at Belleau, a seat of Sir Henry Vane, in Lincolnshire; and on his return, brought a letter from him, recorded in the records of Providence, inviting the planters to a closer union with one another. This letter, aided by the urgent and constant solicitations of Williams, finally restored peace and union to the colony, which, during his absence, had been rent by many divisions. He was several times both before and after this period, elected to the office of President or Governor of this colony, by the "free vote of the free-men." He died in April, 1683, at Providence, and was buried under arms, in his family burying ground, with every testimony of respect that the colony could manifest. He was the father of six children: viz. Mary, Freeborn, Providence, Mercy Daniel, and Joseph; the descendants of whom, at this time, amount to several thousands.

Very few incidents in his life, are to be collected from the writings of Williams, and the prejudices of

contemporary and even later historians who have mentioned him, render it difficult to form a true estimate of his character. Facts, which in the estimation of the writers of those days, would have raised a more orthodox man almost above the level of humanity, are slightly mentioned; and opinions which all protestant nations and even the descendants of his enemies have since fully adopted, in him were heretical and subversive, not only of church but of civil government. From these slight and prejudiced statements must the character of Williams be drawn. They prove him to have been a man of unblemished moral character and of ardent piety, unyielding in opinions which he conceived to be right, and not to be diverted from what he believed to be duty, either by threats or by flattery.

One fact speaks volumes in favor of his Christian temper. After he was banished, he conceived himself to be an injured, persecuted man, but with all the opportunities which his intimacy with the neighboring Indians gave him, no purpose of revenge seems ever to have been harbored by him. Instead of that, the next year after his banishment, he gave to his very persecutors, information of the Indian plot, which would have destroyed their whole settlement. He concluded treaties for them, which ensured their peace and prosperity, "employing himself continually in acts of kindness to his persecutors, affording relief to the distressed, offering an asylum to the persecuted"

He is accused, and not unjustly, of frequent changes in his religious sentiments. These changes must have been the effect of sincere conviction—they could not have arisen from a time-serving policy. For had he remained an Episcopalian, England and all her comforts, and undoubtedly as due to his Learning, some of the honors of the Church were before him; and had he continued a lukewarm non-conformist, Massachusetts and Plymouth, the society of his former friends and especially that of Hooker and Cotton, might have solaced him in his residence in this new country. But these were all resigned for what he conceived to be his duty to his God. He was however

at all times and under all changes, the undaunted champion of Religious Freedom. It was openly professed by him, on his arrival among those who sought in America, a refuge from persecution and strange as it may seem, it was probably the first thing that excited the prejudices of the Massachusetts and Plymouth rulers against him. He was accused of carrying this favorite doctrine so far as to exempt from punishment any criminal who pleaded conscience. But let his own words exculpate him from this charge.

“That ever I should speak or write a tittle that tends to such an infinite liberty of conscience, is a mistake, and which I have ever disclaimed and abhorred. To prevent such mistakes, I at present shall only propose this case. There goes many a ship to sea with many hundred souls in one ship, whose weal and woe is common; and is a true picture of a common-wealth, or an human combination or society. It hath fallen out, some times, that both Papists and Protestants, Jews and Turks, may be embarked into one ship. Upon which supposal, I affirm that all the liberty of conscience, that ever I pleaded for, turns upon these two hinges, That none of the Papists, Protestants, Jews or Turks, be forced to come to the ship’s prayers or worship; nor compelled from their own particular prayers or worship, if they practice any. I further add, that I never denied, that notwithstanding this liberty, the commander of this ship ought to command the ship’s course; yea, and also command that justice, peace and sobriety be kept and practiced, both among the seamen and all the passengers. If any of the seamen refuse to perform their service, or passengers to pay their freight; if any refuse to help in person or purse, toward the common charges or defence; if any refuse to obey the common laws and orders of the ship concerning their common peace or preservation; if any shall mutiny and rise up against their commanders and officers; if any should preach or write, that there ought to be no commanders nor officers, because all are equal in Christ, therefore no masters nor officers, no laws nor orders, no corrections nor punishments; I say, I never

denied but in such cases, whatever is pretended, the commander or commanders may judge, resist, compel and punish such transgressors, according to their deserts and merits."

And in Williams' political transactions, self interest does not appear to have had any influence, in opposition to the public good. The title to Providence Plantations, from the Indians, was in him and in him alone, by their deed. Yet almost his first act was to divide it among his "loving neighbors" reserving to himself only an equal right with them. In the charter procured by him, no office of trust or profit was conferred on him. Of what other agent employed on such business, can the same be said? Well might Calender call him, "the most disinterested man that ever lived."

The publications of Williams, that have reached us, are not voluminous. The public services in which he was engaged, and the private difficulties which he had to encounter, undoubtedly prevented them from being so. The first, in order of time, is his "Key to the Language of America," now republished. This, it would seem, was composed during his voyage to England in 1643, and was printed at London soon after his arrival. It preceded Elliot's publications on the same subject, and was highly commended by the Board of Trade, at the time it was published. Very few copies of the original edition are now extant. The one belonging to the Massachusetts Historical Society is the only one known to be in this country. A strain of ardent piety runs through this work which cannot fail to recommend both itself and its author to the reader. It presents the character of the Natives in a new and favorable light, and appears to have been admirably calculated to facilitate that intercourse with them, which the safety of the settlers and the interests of both settlers and natives imperiously demanded.

The next work was his "Bloody Tenent," written in answer to Cotton's work upholding the right and enforcing the duty of the civil magistrate to regulate the doctrines of the Church. This work call-

ed forth a reply from Cotton, entitled "The Bloody Tenent, Washed and made White in the blood of the Lambe." And this was followed by a rejoinder from Williams, entitled "The Bloody Tenent yet more Bloody, by Mr. Cotton's endeavor to Wash it White." In these works of Williams the doctrine of religious liberty and unlimited toleration are illustrated in strong language and supported by stronger arguments—arguments that preceded those of Locke, Bayle and Fureneau. The character and standing of Cotton made him an antagonist, with whom to contend, was glorious, even though vanquished, but with truth on his side, and supported and strengthened by a sense of it, Williams entered the contest, and was not vanquished. Accompanying this last, are two letters, one to Gov. Endicott and the other to the Clergy of Great-Britain and Ireland. The first of which, if it had been read with the spirit in which it appears to have been written, would have stayed the arm of Persecution in New-England. These were published in London in 1652. About twenty years after, Williams had a controversy with the Quakers. He maintained a public dispute with them at Newport, on the 9th, 10th and 12th, and at Providence, on the 17th August, 1672. Afterwards he published his "George Fox digged out of his Burrows," in answer to a work of Fox. This is a rare book.

In regard to the literary attainments of Roger Williams it is deemed proper to say but little. The readers of this work will be principally such as chuse to form their *own* opinions. It will be, however, generally admitted, that his Style, abounds with the Beauties and Defects, peculiar to the Literature of his own Times. It is no small praise to say of him, that, as an author, he compares well with his great opponent, COTTON. Both indulge in the same apposite, but somewhat profuse use of Scripture allusion and Phraseology; both are at home in the Classics and the Fathers, and surprise us with quaint erudition; both fight with the same weapon of controversy—the ancient scholastic Logic.

Those who have a partiality for Williams will justify

that partiality, by the conciliating liberality of his doctrines, and the philosophic philanthropy of his sentiments, which impart a peculiar amenity to his diction, and to his reasoning, an air of common sense deduction and equitable and rational conclusion, more satisfactory than the most refined subtilties of dialectic skill.

No description of the person of Williams has reached us, but Rhode-Islanders will always remember his name and his deeds, and revere him as the father of their State, and the world will ever regard him as the earliest and boldest champion of the right of all men "fully to have and enjoy their own judgments and consciences, in matters of religious concernments."

A KEY
INTO THE
LANGUAGE OF AMERICA,
OR AN
HELP TO THE LANGUAGE OF THE NATIVES IN
THAT PART OF AMERICA CALLED
New-England;

TOGETHER WITH BRIEFE OBSERVATIONS OF THE CUSTOMES,
MANNERS, AND WORSHIPS, &c. OF THE AFORESAID

NATIVES,
IN PEACE AND WARRE, IN LIFE AND DEATH.

On all which are added,
SPIRITUALL OBSERVATIONS GENERALL AND PARTICULAR, BY
THE AUTHOUR, OF CHIEFE AND SPECIALL USE (UPON
ALL OCCASIONS) TO ALL THE ENGLISH INHABIT-
ING THOSE PARTS; YET PLEASANT AND
PROFITABLE TO THE VIEW OF
ALL MEN.

By **ROGER WILLIAMS,**
Of Providence, in New-England.

LONDON.
PRINTED BY GREGORY DEXTER.
1643.

TO
*MY DEARE AND WELBELOVED FRIENDS
AND COUNTRYMEN, IN OLD AND
NEW ENGLAND.*

I PRESENT you with a Key ; I have not heard of the like, yet framed, since it pleased God to bring that mighty continent of America to light : others of my Countrymen, have often and excellently, and lately written of the Country (and none that I know beyond the goodnesse and worth of it.)

This Key, respects the native language of it, and happily may unlocke some Rarities concerning the natives themselves, not yet discovered.

I drew the materialls in a rude lump at Sea, as a private helpe to my owne memory, that I might not by my present absence lightly lose what I had so dearely bought in some few yeares hardship and charges among the Barbarians; yet being reminded by some, what pitie it were to bury those Materialls in my Grave at land or sea; and withall, remembring how oft I have been importun'd by worthy friends of all sorts, to afford them some helps this way.

I resolved (by the assistance of the most High) to

cast those Materials into this Key, pleasant and profitable for All, but specially for my friends residing in those parts :

A little Key may open a Box, where lies a bunch of Keyes.

With this I have entred into the secrets of those Countries, where ever English dwel about two hundred miles, betweene the French and Dutch Plantations; for want of this, I know what grosse mistakes my selfe and others have run into.

There is a mixture of this Language North and South, from the place of my abode, about six hundred miles; yet within the two hundred miles (aforementioned) their Dialects doe exceedingly differ; yet not so, but (within that compasse) a man may by this helpe, converse with thousands of Natives all over the Countrey: and by such converse it may please the Father of Mercies to spread civilitie (and in his owne most holy season) Christianitie; for one Candle will light ten thousand, and it may please God to blesse a little Leaven to season the mightie lump of those Peoples and Territories.

It is expected, that having had so much converse with these Natives, I should write some little of them.

Concerning them (a little to gratifie expectation) I shall touch upon foure Heads :

First, by what Names they are distinguished.

Secondly, Their Originall and Descent.

Thirdly, their Religion, Manners, Customes, &c.

Fourthly, That great Point of their Conversion.

To the first, their Names are of two Sorts:

First, those of the English giving: as Natives, Salvages, Indians, Wild-men, (so the Dutch call

them Wilden) Abergeny men, Pagans, Barbarians, Heathen.

Secondly, their names, which they give themselves.

I cannot observe, that they ever had (before the coming of the English, French, or Dutch amongst them) any Names to difference themselves from strangers, for they knew none; but two sorts of names they had, and have amongst themselves.

First, generall, belonging to all Natives, as Ninnuock, Ninnimissinûwock, Eniskeetompaûwog, which signifies Men, Folke or People.

Secondly, particular names, peculiar to severall Nations of them amongst themselves, as Nanhigganêuck, Massachusêuck, Cawasumsêuck, Cowwesêuck, Quintikóock, Quinnipiêuck, Pequuttóog, &c.

They have often asked mee, why wee call them Indians, Natives, &c. and understanding the reason, they will call themselves Indians in opposition to English &c.

For the second Head proposed, their Originall and Descent.

From Adam and Noah that they spring, it is granted on all hands

But for their later Descent and whence they came into those parts, it seemes as hard to finde, as to finde the well head of some fresh Streame, which running many miles out of the Countrey to the salt Ocean, hath met with many mixing Streames by the way. They say themselves, that they have sprung and growne up in that very place, like the very trees of the wilderness.

They say that their Great God Cowtantowwit created those parts, as I observed in the Chapter of their

Religion. They have no Clothes, Bookes, nor Letters, and conceive their Fathers never had; and therefore they are easily perswaded that the God that made Englishmen is a greater God, because Hee hath so richly endowed the English above themselves: But when they heare that about sixteen hundred yeeres agoe, England and the Inhabitants thereof were like unto themselves, and since have received from God, Clothes, Bookes, &c. they are greatly affected with a secret hope concerning themselves.

Wise and judicious men with whom I have discoursed, maintaine their originall to be Northward from Tartaria: and at my now taking ship, at the Dutch Plantation, it pleased the Dutch Governour (in some discourse with mee about the natives) to draw their Line from Iceland, because the name Sackmakan (the name for an Indian Prince, about the Dutch) is the name for a Prince in Iceland.

Other opinions I could number up: under favour I shall present (not mine opinion, but) my observations to the judgement of the wise.

First, others (and myselfe) have conceived some of their words to hold affinitie with the Hebrew.

Secondly, they constantly anoint their heads as the Jewes did.

Thirdly, they give Dowries for their wives as the Jewes did.

Fourthly (and which I have not so observed amongst other nations as amongst the Jewes, and these) they constantly seporate their women (during the time of their monthly sicknesse) in a little house alone by themselves foure or five dayes, and hold it an Irreligious thing for either Father or Husband or any Male to come neere them.

They have often asked me if it bee so with women of other nations, and whether they are so separated: and for their practice they plead Nature and Tradition. Yet againe I have found a greater affinity of their language with the Greek tongue.

2. As the Greekes and other nations, and our selves call the seven starres (or Charles Waine, the beare,) so doe they Mosk, or Paukunnawaw the beare.

3. They have many strange Relations of one Wétucks, a man that wrought great Miracles amongst them, and walking upon the waters, &c. with some kind of broken resemblance to the Sonne of God.

Lastly, it is famous that the Sowwest (Sowaniu) is the great subject of their discourse. From thence their Traditions. There they say (at the South west) is the Court of their Great God Cautántouwit: at the South-west are their forefathers soules: to the South west they goe themselves when they dye; From the South west came their Corne, and Beanes out of their great God Cautántowwits field: and indeed the further Northward and Westward from us their Corne will not grow, but to the Southward better and better. I dare not conjecture in these Vncertainties, I believe they are lost, and yet hope (in the Lords holy season) some of the wildest of them shall be found to share in the blood of the Son of God. To the third head, concerning their Religion, Customes, Manners &c. I shall here say nothing, because in those 32 chapters of the whole book, I have briefly touched those of all sorts, from their birth to their burialls, and have endeavoured (as the nature of the worke would give way) to bring some short observations and applications home to Europe from America.

Therefore fourthly, to that great point of their conversion so much to bee longed for, and by all New-English so much pretended, and I hope in Truth.

For my selfe I have uprightly laboured to suite my endeavours to my pretences: and of later times (out of desire to attaine their Language) I have run through varieties of Intercourses with them Day and Night, Summer and Winter, by Land and Sea, particular passages tending to this, I have related divers, in the Chapter of their Religion.

Many solemne discourses I have had with all sorts of nations of them, from one end of the Countrey to another (so farre as opportunity, and the little language I have could reach.)

I know there is no small preparations in the hearts of multitudes of them. I know their many solemne confesions to my self, and one to another of their lost wandring conditions.

I know strong Convictions upon the Consciencs of many of them, and their desires uttred that way.

I know not with how little Knowledge and Grace of Christ the Lord may save, and therefore neither will despair or report much.

But since it hath pleased some of my worthy Countrymen to mention (of late in print) Wequash, the Pequot Captaine, I shall be bold so farre to second their relations, as to relate mine own hopes of him (though I dare not be so confident as others.)

Two dayes before his death, as I past up to Quin-nihticut River it pleased my worthy friend Mr. Fenwick whom I visited at his house in Say-Brook Fort at the mouth of that River, to tell me that my old friend Wequash lay very sick: I desired to see him, and Himselfe was pleased to be my Guide two mile where Wequash lay.

Amongst other discourse concerning his sickness and Death (in which hee freely bequeathed his son to Mr. Fenwick) I closed with him concerning his Soule: Hee told me that some two or three yeare before he had lodged at my House, where I acquainted him with the Condition of all mankind, and his own in particular, how God created Man and All things: how Man fell from God, and of his present Enmity against God, and the wrath of God against Him until Repentance: said he, "your words were never out of my heart to this present;" and said hee "me much pray to Jesus Christ." I told him so did many English, French and Dutch, who had never turned to God, nor loved Him: He replied in broken English: "me so big naughty Heart, me heart all one stone!" Savory expressions using to breath from compunct and broken Hearts, and a sence of inward hardnesse and unbrokennesse. I had many discourses with him in his Life, but this was the summe of our last parting untill our generall meeting.

Now because this is the great Inquiry of all men what Indians have been converted? what have the English done in those parts? what hopes of the Indians receiving the knowledge of Christ!

And because to this Question some put an edge from the boast of the Jesuits in Canada and Maryland, and especially from the wonderfull conversions made by the Spaniards and Portugalls in the West-Indies, besides what I have here written, as also, besides what I have observed in the Chapter of their Religion; I shall further present you with a brief additionall discourse concerning this Great Point, being comfortably perswaded that that Father of Spirits, who was graciously pleased to perswade Japhet (the Gen-

tiles) to dwell in the Tents of Shem (the Jewes) will in his holy season (I hope approaching) perswade these Gentiles of America to partake of the mercies of Europe, and then shall bee fulfilled what is written by the Prophet Malachi, from the rising of the Sunne (in Europe) to the going down of the same (in America) my name shall be great among the Gentiles. So I desire to hope and pray,

Your unworthy Country-man,

ROGER WILLIAMS.

DIRECTIONS FOR THE USE OF THE LANGUAGE.

1. A dictionary or Grammer way I had consideration of, but purposely avoided, as not so accommodate to the benefit of all, as I hope, this forme is.

2. A Dialogue also I had thoughts of, but avoided for brevities sake, and yet (with no small paines) I have so framed every Chapter and the matter of it, as I may call it an implicate Dialogue.

3. It is framed chiefly after the Narrogánset Dialect, because most Spoken in the Countrey, and yet (with attending to the variation of peoples and Dialects) it will be of great use in all parts of the Countrey.

4. Whatever your occasion bee either of Travell, Discourse, Trading &c. turne to the Table which will direct you to the Proper Chapter.

5. Because the Life of all Language is in the Pronuntiation, I have been at the paines and charges to Cause the Accents, Tones or sounds to be affixed, (which some understand according to the Greeke Language, Acutes, Graves, Circumflexes) for example, in the second Leafe in the word Ewò He: the Sound or tone must not be put on E, but Wò, where the grave accent is.

In the same Leafe, in the word *Ascowequássin*, the sound must not be on any of the Syllables, but on *quáss*, where the Acute or Sharp sound is.

In the same leafe, in the word Anspauimpmaûntam; the Sound must not be on any other Syllable but Mâun where the Circumflex or long sounding Accent is.

6. The *English* for every *Indian* word or phrase stands in a straight line directly against the *Indian*: yet sometimes there are two words for the same thing (for their Language is exceeding copious, and they have five or six words sometimes for one thing) and then the English stands against them both; for example in the second leafe.

Cowáuncakmish

and

I pray your favour:

Cuckquénamish,

AN HELPE
TO THE NATIVE LANGUAGE
 OF THAT PART OF AMERICA CALLED
New-England.

CHAPTER I.

Of Salutation.—Observation.

THE natives are of two sorts (as the English are) some more rude and clownish, who are not so apt to salute, but upon salutation resalute lovingly. Others, and the generall, are sober and grave, and yet cheerful in a meane, and as ready to begin a salutation as to resalute, which yet the English generally begin, out of desire to civilize them.

What cheare *Nétop* is the general salutation of all English toward them. *Nétop* is friend. *Netompauog*, Friends.

They are exceedingly delighted with Salutations in their own Language.

Neèn, Keèn, Èwò,	I, you, he
Keénkaneen	You and I
Ascowequáassin	
Ascowequassunnúmmis,	Good morrow,
Askutaaquompsín,	Hou doe you?
Asnpaumpmaúntam,	I am very well.
Taubút paump maúnta-	I am glad you are well.
man,	
Cowaúnckamish,	My service to you.

OBSERVATION.

This word upon speciall Salutations they use, and upon some offence conceived by the *Sachim* or Prince against any; I have seen the party reverently doe obeysance, by stroking the Prince upon both his sholders, and using this word,

Cowaúnckamish and	
Cuckquénamish	I pray your favour
Cowaúnkamuck,	He salutes you
Aspaumpmaúntam Sachim,	How doth the Prince?
Aspaumpmaúntam commítamus,	How doth your wife?
Aspaumpmaúntamwock cummuckiaûg?	How doth your children?
Konkeeteâug,	They are well.
Táubot ne paump maunt-héttit,	I am glad they are well.
Túnna Cowâum?	Whence came you?
Tuckóteshana,	
Yò nowâum,	I came that way.
Náwwatucknóteshem,	I came from farre.
Mattaâsu nóteshem,	I came from hard by.
Wétu,	An House.
Wetuômuck nóteshem,	I came from the house.
Acâwmuck nóteshem,,	I came over the water.
Otân,	A Towne.
Otânick nóteshem,	I came from the Towne.

OBSERVATION.

In the Narigánset Countrey (which is the chief People in the Land) a man shall come to many townes, some bigger, some lesser, it may be a dozen in 20 miles travell.

OBSERVATION.

Acaumenóakit, old England, which is as much as *from the Land on t'other side*: hardly are they brought to believe that that water is three thousand English mile over or thereabouts.

Tunnock kuttòme,	Whither goe you?
Wékick nittóme,	To the house.
Nékick,	To my house.

Kékick,	To your house.
Tuckowékin,	Where dwell you?
Tuckuttûin,	Where keep you?
Matnowetuómeno,	I have no house.

OBSERVATION.

As commonly a single person hath no house, so after the death of a Husband or Wife, they often break up house, and live here and there a while with Friends to allay their excessive sorrowes.

Tou wutt in?	Where lives he?
Awânickûchick,	Who are these?
Awaûn ewò?	Who is that?
Túnna úmwock,	Whence come they?
Tunna Wutshaûock,	I dwell here.
Yo nowékin,	I live here.
Yo ntiûn,	Is it so?
Eîu or Nnîu?	Yea.
Nûx,	I have heard nothing.
Mat-nippompitâmmen,	A name.
Wésuonck,	What is your name?
Tocketussawéitch,	Doe you aske my name.
Taantússawese?	I am called, &c.
Ntússawese,	I have no name.
Matnowesuónckane,	

OBSERVATION.

Obscure and meane persons amongst them have no names: *nullius numeri* &c. as the Lord Jesus foretells his followers that their names should be cast out, Luk. 6. 22. as not worthy to be named &c. Againe, because they abhorre to name the dead (Death being the King of Terroures to all naturall men: and though the natives hold the Soule to live ever, yet not holding a Resurrection they die and mourn without Hope.) In that respect I say, if any of their Sâchims or neighbours die who were of their names, they lay down those Names as dead.

Now ánnehick nowésuonck—I have forgot my name. Which is common amongst some of them, this being one Incivilitie amongst the more rusticall sort, not to call each other by their names, but Keen, You, Ewo, He &c.

Tahéna,	What is his name?
Tahossowêtam,	What is the name of it?
Tahéttamen,	What call you this?
Teáqua,	What is this?
Yò néepoush,	Stay or stand here
Máttapsh,	Sit down.
Noónshem,	
Non ânum,	I cannot.
Tawhitch Kuppee Yaú-	
men,	What come you for?
Téaqua Kunnaúnta men,	What doe you fetch?
Chenock cuppeeyâu mis ?	When came you?
Maish-Kitummâyi,	Just even now.
Kitummâyi nippeéam,	I came just now.
Yò committamus,	Is this your wife?
Yò cuppáppoos,	Is this your child?
Yò cummúckquachucks,	Is this your son?
Yò cuttaûnis,	Is this your daughter?
Wunnêtu,	It is a fine child.
Tawhich neepou weéye an,	Why stand you?
Pucquatchick ?	Without dores.
Tawhitch mat pe titeáye-	Why come you not in?
an?	

OBSERV.

In this respect they are remarkably free and courteous, to invite all strangers in; and if any come to them upon any occasion, they request them to come in, if they come not in of themselves.

Awássish,	Warme you.
Máttapsh yóteg,	Sit by the fire.
Tocketúnnawem,	What say you?
Keén nétop,	Is it you friend.
Peeyàush nétop,	Come hither friend.
Pétitees,	Come in.
Kunnúnni,	Have you seene me?
Kunnún nous,	I have seen you.
Taubot mequaun namêan,	I thank you for your kind remembrance.
Taûbotneanawáyea,	I thank you.
Taûbotne aunana mêan,	I thank you for your love.

OBSERV.

I have acknowledged amongst them an heart sensibility

ble of kindnesses and have reaped kindnesse again from many, seaven yeares after, when I myselfe had forgotten &c. Hence the Lord Jesus exhorts his followers to doe good for evill; for otherwise sinners will do good for good, kindnesse for kindnesse. &c.

Cowàmmaunsh,	I love you.
Cowammaunúck,	He loves you.
Cowámmaus,	You are loving.
Cowáutam,	Ynderstand you.
Nowaûtam,	I understand.
Cowâwtam tawhitche nip- peeyaimen,	Doe you know why I come.
Cowanântam,	Have you forgotten?
Awanagusântowosh,	Speake English.
Eenântowash,	Speake Indian.
Cutehanshish aûmo,	How many were you in company?
Kúnnishishem?	Are you alone.
Nnîshishem,	I am alone.
Naneeshâumo,	There be 2 of us.
Nanshwishâwmen,	We are 4.
Npiuckshâwmen,	We are 10.
Neesneechecktashaûmen,	We are 20, &c.
Nquitpausucko washâw- men,	We are an 100.
Comishoonhómmis,	Did you come by boate?
Kuttiakewushaûmis,	Came you by land?
Meshnomishoon hómmin,	I came by boat.
Meshntiauké wushem,	I came by land.
Nippenowântawem,	I am of another language.
Penowantowawhettûock,	They are of a divers Lan- guage.
Matnowawtauhettémina,	We understand not each other.
Nummaûchenèm,	I am sicke.
Cummaûchenem,	Are you sicke?
Tashúckunne cummau- chenaûmis,	How long have you been sicke?
Nummauchêmin or	I will be going.
Ntannetéimmin,	
Saûop cummauchêmin,	You shall goe to-morrow.

Maúchish	
or	Be going.
Anakish,	
Kuttannáwshesh,	Depart.
Mauchié	
or	He is gone.
Annittui,	
Kautanaúshant,	He being gone.
Mauchéhattit	
or	When they are gone?
Kautanawshàwhettit,	
Kukkowétous	I will lodge with you.
Yò Cówish,	Do lodge here.
Hawúnshech,	Farewell.
Chénock wonck cup pee-	When will you be here
yeáumen,	again?
Nétop tattà,	My friend, I cannot tell.

From these courteous Salutations, observe in generall; There is a savour of civility and courtesie even amongst these wild Americans, both amongst themselves and towards strangers.

More particular:

1. The courteous Pagan shall condemne
Uncourteous Englishmen,
Who live like Foxes, Beares and Wolves,
Or Lyon in his Den.
2. Let none sing blessings to their soules,
For that they courteous are:
The wild Barbarians with no more
Then nature, goe so farre:
3. If natures Sons both wild and tame,
Humane and courteous be:
How ill becomes it Sonnes of God
To want Humanity?

CHAP. II.

Of Eating and Entertainment.

Ascúmetesímmis?	Have you not yet eaten?
Matta niccattuppúmmin,	I am not hungry.
Niccàwkatone,	I am thirstie.
Mannippêno?	Have you no water?
Nip, or nipéwese,	Give me some water.
Namitch, commetesímmin,	Stay, you must eat first.
Téaquacumméich,	What will you eat?
Nókehick,	Parch'd meal, which is a

readie very wholesome food, which they eate with a little water, hot or cold; I have travelled with neere 200 of them at once, neere 100 miles through the woods, every man carrying a *little Basket* of this at his *back*, and sometimes in a hollow *Leather Girdle* about his middle, sufficient for a man for three or four daies.

With this readie provision, and their *Bow* and *Ar-
rowes*, are they ready for *War*, and *travell* at an *houres* warning. With a *spoonfull* of this *meale* and a *spoonfull* of water from the *Brooke*, have I made many a good dinner and supper.

Aupúmmineanash,	The parch'd corne.
Aupúminea-nawsaùmp,	The parch'd meale boild with water at their hou- ses, which is the whole- somest diet they have.
Msíckquatash,	Boild corne whole.
Manusqussédash,	Beanes.
Nasaùmp,	A kind of meale pottage, unpartch'd.

From this the *English* call their *Samp*, which is the *Indian* corne, beaten and boild, and eaten hot or cold with milke or butter, which are mercies beyond

the *Natives* plaine water, and which is a dish exceeding wholesome for the *English* bodies.

Puttuckqunnége, A Cake.

Puttuckqunnégunash put-túckqui, Cakes or loves round

Teágun kuttie maúneh? What shall I dresse for you?

Assámme, Give me to eate.

Ncáttup, I am hungrie.

Wúnnancáttup, I am very hungrie.

Nippaskanaún tum, I am almost starved.

Páutous notatám, Give me drinke.

Sókenish, Powre forth.

Cosaume sokenúmmis, You have powred out too much.

Wuttáttash, Drinke.

Nquitchetámmín, Let me taste.

Quitchetash, Taste.

Saunqui nip? Is the water coo.

Saun kopángot, Coole water.

Chowhésu, It is warme.

Aquie wuttáttash, Doe not drinke

Aquie waímatous, Doe not drinke all.

Necáwni mèich teàqua, First eat something.

Tawhitch mat me chóan, Why eat you not.

Wussaúme kusápita, It is too hot.

Teáguunnumméitch, What shall I eate?

Mateág keesitáuno? Is there nothing ready boyld?

Ma teág mécho ewò, He eats nothing.

Cotchikésu assamme, Cut me a piece.

Cotchekúnnemi wee yòus, Cut me some meat.

Metesittuck, Let us goe eate.

Pautínnea méchimucks, Bring hither some victualls

Numwàutous, Fill the dish.

Mihtukméchakick, Tree-eaters. A people so

called (living between three and foure hundred miles

West into the land) from their eating only *Mihtúch-*

quash, that is, Trees: They are *Men-eaters*, they set

no corne, but live on the *bark* of *Chesnut* and *Wal-*

nut, and other fine trees: They dry and eat this *bark*

with the fat of Beasts, and sometimes of men: This

people are the *terror* of the neighbour *Natives*; and yet these *Rebells*, the Sonne of God may in time subdue.

Mauchepweéan.	After I have eaten.
Maúchepwucks.	After meales.
Maúchepwut.	When he hath eaten.
Paúshaqua múchepwut.	After dinner.
Wayyeyant maúchepwut.	After supper.
Nquittmaúntash.	Smell.
Weetimóquat.	It smells sweet.
Machemóqut	It stinks.
Weékan.	It is sweet.
Machíppoquat.	It is sowre.
Aúwusse weékan.	It is sweeter.
Askún.	It is raw.
Noónat.	Not enough.
Wusàume wékissu.	Too much either boyled or rosted.
Waûmet Taûbi.	It is enough.
Wuttatumútta.	Let us drinke.
Neesneecháhettit taûbi.	Eenough for twentie men.
Mattacuckquàw.	A Cooke.
Mattacúquass.	Cooke or dresse.
Matcuttassamín?	Will you not give me to eate?
Keen méitch.	I pray eate.

They generally all take *Tobacco*; and it is commonly the only plant which men labour in; the women managing all the rest: they say they take *Tobacco* for two causes; first, against the rheume, which causeth the toothake, which they are impatient of: secondly, to revive and refresh them, they drinking nothing but water.

Squuttame.	Give me your pipe.
Petasínna, or, Wuttam- masin.	Give me some Tobacco.
Ncattaûntum, or, Ncattit- eam.	I long for that.
Màuchinaash nowépit- eass.	My teeth are naught.
Nummashackquneaûmen.	Wee are in a dearth.

Mashackquineaug.	We have no food.
Aúcuck.	A Kettle.
Mishquockuk.	A red Copper Kettle.
Nètòp kuttássammish.	Friend, I have brought you this
Quàmphash quamp hom- ínea.	Take up for me out of the pot.
Eíppoquat.	It is sweet.
Teàqua aspùckquat?	What doth it taste of?
Nowètípo	I like this.
Wenómeneash.	Grapes or Rapsins.
Waweèccocks.	Figs, or some strange sweet meat.
Nemaùanash.	Provisions for the way.
Nemaùanínruit.	A Snapsacke.
Tackhùmmín.	To grind Corne.
Tackhumíinneá.	Beat me parch'd meale.
Pishquèhick.	Unparch'd meale.
Nummaùchip nup mau- chepùmmín.	We have eaten all.
Cowàump?	Have you enough?
Nowàump.	I have enough.
Mohowaùgsuck, or Mau- quàuog, from móho to eate.	The Canibals, or Men eat- ers, up in to the West two, three or foure hun- dred miles from us.
Cummóhucquock.	They will eate you.

Whomsoever commeth in when they are eating, they offer them to eat of that which they have, though but little enough prepar'd for themselves. If any provision of *fish* or *flesh* come in, they make their neighbours partakers with them.

If any stranger come in, they presently give him to eate of what they have; many a time, and at all times of the night (as I have fallen in travell upon their houses) when nothing hath been ready, have themselves and their wives, risen to prepare me some refreshing.

The observation generall from their eating &c.

It is a strange *truth*, that a man shall generally finde more free entertainment and refreshing amongst

these *Barbarians*, then amongst thousands that call themselves Christians.

More particular:

1. Course bread and water's most their fare,
 O Englands diet fine;
 Thy cup runs ore with plenteous store
 Of wholesome beare and Wine.
2. Sometimes God gives them Fish or Flesh,
 Yet they're content without;
 And what comes in they part to friends
 And strangers round about.
3. God's providence is rich to his,
 Let none distrustfull be;
 In wilderness, in great distresse,
 These Ravens have fed me.

CHAP. III.

Concerning Sleepe and Lodging.

Nsowwushkâwmen,	I am weary.
Nkâtaquaum,	I am sleepe.
Kukkovetous,	Shall I lodge here?
Yo nickowémen?	Shall I sleepe here?
Kukkowéti,	Will you sleepe here.
Wunnégin, cówish,	Welcome, sleepe here.
Nummouaquômen,	I will lodge abroad.
Puckquatchick nickoué-	I will sleepe without the
men,	doores, Which I
have knowne them contentedly doe, by a fire un-	
der a tree, when sometimes some <i>English</i> have (for	
want of familiaritie and language, with them) been	
fearefull to entertaine them. In Summer-time I	
have knowne them lye abroad often themselves, to	
make roome for Strangers, <i>English</i> , or others.	
Mouaquómitea,	Let us lye abroad.
Cowwétuck,	Let us Sleepe.
Kukkóuene?	Sleepe you?
Cowwéke,	Sleepe, sleepe.
Cowwêwi,	He is asleepe.
Cowwêwock,	They sleepe.
Askukkówene?	Sleepe you yet?
Takitíppocat,	It is a cold night.
Wekitíppocat,	It is a warme night.
Wauwhautaw ánawat, and	There is an alarme, or,
Wawhautowâvog,	there is a great shout-
	ing:

Howling and shouting is their Alarme; they having no Drums nor Trumpets: but whether an enemie approach, or fire breake out, this Alarme passeth from house to house; yea, commonly, if any *English* or *Dutch* come amongst them, they give notice of Stran-

gers by this signe; yet I have knowne them buy and use a Dutch Trumpet, and knowne a *Native* make a good Drum in imitation of the *English*.

Mat annauke, or	A fine sorte of mats to
Mattannoukanash,	Sleep on.
Maskituash,	Straw to ly on.
Wuddtúckqunash, pona-	Let us lay on wood.
máuta,	

This they doe plentifully when they lie down to sleep winter and summer, abundance they have and abundance they lay on: their Fire is instead of our bedcloaths. And so, themselves and any that have occasion to lodge with them, must be content to turne often to the fire if the night be cold, and they who first wake must repaire the Fire.

Mauataúnamoke,	Mend the fire.
Mauataunamútta,	Let us mend the fire.
Tokétuck,	Let us wake.
Askuttokémis,	Are you not awake yet.
Tókish, Tókeke	Wake wake.
Tókinish,	Wake him.
Kitumyai tokéan,	As soone as I wake.
Ntunnaquômen,	I have had a good dream.
Nummattaquômen,	I have had a bad dream.

When they have had a bad Dreame, which they conceive to be a threatening from God, they fall to prayer at all times of the night, especially early before day: So *David's* zealous heart to the true and living God: *At midnight will I rise &c. I prevented the dawning of the day, &c. Psal. 119, &c.*

Wunnakukkussaquam,	You sleep much.
Peeyauntam,	He prayes.
Peeyáuntamwock,	They pray.
Túnna kukkowémis,	Where slept you?
Awaun wéick kukkouémis,	At whose house did you sleep?

I once travailed to an Iland of the wildest in our parts, where in the night an Indian (as he said) had a vision or dream of the Sun (whom they worship for a God) darting a Beame into his Breast which he conceived to be the Messenger of his Death: This poore Native call'd his Friends and neighbours, and

prepared some little refreshing for them, but himselfe was kept waking and Fasting in great Humiliations and Invocations for 10 dayes and nights: I was alone (having travailed from my Barke, the wind being contrary) and little could I speake to them to their understandings especially because of the change of their Dialect or manner of Speech from our neighbours: yet so much (through the help of God) I did speake, of the *True* and *living only Wise God*, of the Creation: of Man, and his *fall* from God, &c. that at parting many burst forth, *Oh when will you come againe, to bring us some more newes of this God?*

From their Sleeping: The Observation generall.

Sweet rest is not confind to soft Beds, for, not only God gives his beloved sleep on hard lodgings: but also Nature and Custome gives sound sleep to these Americans on the Earth, on a Boord or Mat. Yet how is *Europe* bound to God for better lodging, &c.

More particular:

1. God gives them sleep on Ground, on Straw,
on Sedgie Mats or Boord:
When English Softest Beds of Downe,
sometimes no sleep afford.
2. I have knowne them leave their House and Mat,
to lodge a Friend or stranger,
When Jewes and Christians oft have sent
Christ Jesus to the Manger.
3. 'Fore day they invoke their Gods,
Though Many False and New:
O how should that God worshipt be,
who is but One and True?

CHAP. IV.

Of their Names.

NQúit,	-	-	-	-	One.
Neesse,	-	-	-	-	2
Nish,	-	-	-	-	3
Yèh,	-	-	-	-	4
Napàнна,	-	-	-	-	5
Qútta,	-	-	-	-	6
Enada,	-	-	-	-	7
Shwósuck,	-	-	-	-	8
Paskúgit,	-	-	-	-	9
Piùck,	-	-	-	-	10
Piucknabna quít,	-	-	-	-	11
Piucknab neése,	-	-	-	-	12
Piucknab nish,	-	-	-	-	13
Piucknab yèh	-	-	-	-	14
Piucknab napàнна,	-	-	-	-	15
Piucknab naqútta	-	-	-	-	16
Piucknab énada,	-	-	-	-	17
Piucknabna shwósuck,	-	-	-	-	18
Piucknab napaskúgit,	-	-	-	-	19
Neesnééchick,	-	-	-	-	20
Neesnééchicknabnaquít, &c.	-	-	-	-	21
Shwínckeck,	-	-	-	-	30, &c.
Swincheck nabnaquít, &c.	-	-	-	-	31, &c.
Yowínicheck,	-	-	-	-	40
Yowinicheck nabnaquít, &c.	-	-	-	-	41, &c.
Napannetashincheck,	-	-	-	-	50
Napannetashinchecknabnaquít,	-	-	-	-	51, &c.
Quttatashincheck,	-	-	-	-	60
Quttatashincheck nabnaquít,	-	-	-	-	61, &c.
Enadatashíncheck,	-	-	-	-	70

Enadatashincheck nabnaquit,	71, &c.
Swoasuck ta shincheck,	80
Swoasuck tashincheck nabna qnit,	81, &c.
Paskugit tashincheck, &c.	90
Paskugit tashincheck nabnaquit &c.	91 &c.
Nquit pawsuck - - - -	100
Nees pawsuck - - - -	200
Shweepawsuck - - - -	300
Yowe pawsuck - - - -	400
Napannetashe pawsuck - - -	500
Quttatashe pawsuck - - -	600
Enadatashe pawsuck - - -	700
Shoasuchtashe pawsuck - -	800
Paskugit tashpawsuck - - -	900
Nquittemittannug - - -	1000
Neese mittannug - - -	2000
Nishwe mittannug - - -	3000
Yowe mittannug - - -	4000
Napannetashemittannug - -	5000
Quttatashe mittannug - - -	6000
Enadatashe mittannug - - -	7000
Shoasuck ta she mittannug -	8000
Paskugittashe mittannug -	9000
Piuckque mittannug - - -	10000
Neesneechek tashe mittannug	20000
Shwinchecktashe mittannug -	30000
Yowincheck tashemittannug	40000
Napannetashincheck tashe mittannug	50000
Quttatashincheck tashemittannug	60000
Enadatashincheck tashe mittannuck	70000
Shoashuck tashincheck tashe mittannug	80000
Paskugit tashincheck tashe mittannug	90000
Nquit pausuckemittannug &c.	100000

Having no Letters nor Arts, 'tis admirable how quick they are in casting up great numbers, with the helpe of graines of Corne, instead of *Europes* pens or counters.

Numbers of the Masculine Gender.

Pâwsuck,	1.	
Neeswock,	2.	Sketomp a Man.
Shûog,	3.	
Yówock,	4.	{ Skeetom
Napannetasûog,	5. as,	{ Paog.
Quttasûog,	6.	{ Men.
Enadâtasûog,	7.	
Shoasuck tasûog,	8.	
Paskugit tasûog,	9.	
Piucksuog,	10.	
Piucksûog nabnaquit,	11.	

Of the Feminine Gender.

Pâwsuck,	1.	
Neénash,	2.	
Swínash,	3.	
Yowúnnash,	4.	{ Wauchò.
Napannetashínash,	5. as,	{ Hill.
Quttatashínash,	6.	{ Wauchóash.
Enadtashínash,	7.	{ Hills.
Shoasucktashínash,	8.	
Paskugittashínash,	9.	
Piuckquatash,	10.	
Puickquatash nabnaquit,	11.	

From their Numbers, Observation Generall.

Let it be considered, whether Tradition of ancient
Forefathers, or *Nature* hath taught them *Europes*
Arithmaticke.

More particular:

1. Their Braines are quick, their hands,
Their feet, their tongues, their eyes:
God may fit objects in his time,
To those quicke faculties.
2. Objects of higher nature make them tell,
The holy number of his Sons Gospel:
Make them and us to tell what told may be;
But stand amazed at Eternitie.

CHAP. V.

*Of their relations of consanguinitie and affinitie, or,
Blood and Marriage.*

Nnîn-nnînnuog &	Man-men.
Skeétomp-aûog,	Woman-women.
Squàws-suck,	An old man,
Kichize, &	Old men.
Kichizuck,	An Old mn,
Hômes, &	Old men. ^a
Hômesuck,	A middle-aged-man
Kutchînnu,	Middle-aged men.
Kutchînnuwock,	A youth.
Wuskeène,	Youths.
Wuskeeneésuck,	An old woman,
Wénise, &	Old women.
Wênîsuck,	Very old and decrepît.
Mattaûntum,	An Husband.
Wásick,	A Wife.
Weéwo, &	
Mittúmmus, &	
Wullógana,	
Noweéwo,	My Wife.
Nummíttamus, &c.	
Osh.	A Father.
Nósh,	My father.
Cósh,	Your father.
Cuttóso?	Have you a father?
Okásu, &	A mother.
Witchwhaw	
Nókace, níchwaw,	My mother.
Wússese,	An Unckle.
Nissésé,	My Unckle.
Papoós,	A childe.
Nippápoos, &	My childe.

Nummúckiese,	My sonne.
Nummuckquâchucks,	My daughter.
Nittaûnis,	A sucking child.
Non ânese,	A little boy.
Muckquachuckquêmesese,	A little girle.
Squâsese,	A brother.
Weémat,	

They hold the band of brother-hood so deare, that when one had committed a murther and fled, they executed his brother; and 'tis common for a brother to pay the debt of a brother deceased.

Neémat,	My brother.
Wéticks, &	A sister.
Weésummis,	
Wematittuock,	They are brothers.
Cutchashematitin?	How many brothers have you?

Natóncks,	My cousin.
Kattóncks,	Your cousin.
Watóncks,	A cousin.
Nullóquasso,	My ward or pupill.
Wattonksíttuock,	They are cousins.
Kíhtuckquaw,	A virgin marriageable.

Their Virgins ars distinguished by a bashful falling downe of their haire over their eyes,

Towiùwock,	Fatherlesse children.
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There are no beggars amongst them, nor fatherlesse children unprovided for.

Tackqíuwock,	Twins.
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Their *affections*, especially to their children, are very strong; so that I have knowne a Father take so grievously the losse of his *childe*, that he hath cut and stob'd himselse with *griefe* and *rage*.

This extreme *affection*, together with want of *learning*, makes their children sawcie, bold and undutifull.

I once came into a *house* and requested some *water* to drinke; the *father* bid his sonne (of some 8 yeeres of age) to fetch some *water*: the *boy* refused, and would not stir; I told the *father* that I would correct my *child*, if he should so disobey me, &c. Upon this the father took up a sticke, the *boy* another, and flew at his father: upon my perswasion, the poor *father* made him smart

a little, threw downe his stick, and run for *water* and the *father* confessed the benefit of *correction*, and the evil of their too indulgent *affections*.

From their Relations.—Observation generall.

In the *minds* of depraved mankinde, are yet to be founde *Natures distinctions*, and *Natures affections*.

More particular:

The Pagans wild confesse the bonds

Of married chastitie:

How vild are Nicolaitans that hold

Of Wives communitie?

How kindly flames of nature burne

In wild humanitie?

Naturall affections who wants, is sure

Far from Christianity.

Best nature's vaine, he's blest that's made

A new and rich partaker

Of divine Nature of his God,

And blest eternall Maker.

CHAP. VI.

Of the Family and Businesse of the House.

Wetu,	An House.
Wetuômuck,	At home.
Nékick,	My house.
Kékick,	Your house.
Wékick,	At his house.
Nickquénum,	I am going:

Which is a solemne word amongst them; and no man will offer any hinderance to him, who after some absence is going to visit his Family, and useth this word *Nicquénum*, (confessing the sweetness even of these short temporall homes.)

Puttuckakàun,	A round house.
Puttuckakâunese,	A little round house.
Wetuomémese,	A little house;

which their women and maids live apart in, foure, five, or six dayes, in the time of their monethly sickness, which custome in all parts of the Countrey they strictly observe, and no *Male* may come into that house.

Neés quttow,	A long house with two fires.
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Shwîshcuttow,	With three fires.
Abockquósiuash.	The mats of the house.
Wuttapuissuck,	The long poles,

which commonly men get and fix, and then the women cover the house with mats, and line them with embroydered mats which the women make, and call them *Mannotaibana*, or *Hangings*, which amongst them make as faire a show as Hangings with us.

Nôte, or Yôte,	
Chickot, &	Fire.
Sqútta	

Notáwese & chickauiáw-	A little fire.
ese,	
Púck,	Smoke.
Puckíssu,	Smokie.
Nippúckis,	Smoke troubleth me.
Wuchickapêuck,	Burching barke. And
<i>chesnut barke</i> which they	dresse finely, and make a
Summer-covering for their	houses.
Cuppoquíttemin,	I will divide house with
	you, or dwell with you.
Two Families will live comfortably and lovingly in	
a little round house of some fourteen or sixteen foot	
over, and so more and more families in proportion.	
Núckqusquatch,	I am cold.
Núckqusquatchímin,	
Potouwássiteuck	Let us make a fire.
Wúdtuckqun,	A piece of wood.
Wudtúckquanash,	Lay on wood.
Ponamáuta,	
Pawacómwushesh,	Cut some wood.
Maumashinnaunamaúta,	Let us make a good fire.
Npaacómwushem,	I will cut wood.
Aséneshesh,	Fetch some small sticks.
Wènk, &	More.
Wènkatack,	
Wonckataganash nàus,	Fetch some more.
Netashin & newuchás-	There is no more.
inea,	
Wequanántash,	A light fire.
Wequanantig,	A Candle, or Light.
Wequanantiganash,	Candles.
Wékinan,	A light fire.
Awáuo?	Who is at home?
Mat Awawanúnno,	There is no body.
Unháppo Kòsh,	Is your father at home?
Túckiu Sächim,	Where is the Sachim?
Mat-apeù,	He is not at home.
Peyáu	He is come.
Weche-peyáu hee mat,	Your brother is come with
	him.
Pótawash,	Make a fire.
Potâuntash,	Blowe the fire.

Peeyâuog,	They are come.
Wâme, paúshe,	All-some.
Tawhitch mat peyá yean,	Why came, or, come you not.
Mesh noónshem peeyaùn?	I could not come.
Mocenanipeeéam,	I will come by and by.
Aspeyâu, asquam,	He is not come yet.
Yò autant mesh nippeeéam,	I was here the sunne so high.

And then they point with the hand to the Sunne, by whose highth they keepe account of the day, and by the Moone and Stars by night, as wee doe by clocks and dials, &c.

Wûskont peyâuog,	They will come.
Teaqua naúntick ewò,	What comes hee for?
Yo áppitch ewò,	Let him sit there.
Unhappo kòsh,	Is your father at home.
Unnâugh,	He is there.
Npépeyup náwwot,	I have long been here.
Tawhitch peyâuyean,	Why doe you come?
Téaguun kunnaúntamun?	What come you for?
Awàun ewò?	Who is that?
Nowéchiume,	He is my servant.
Wécum, nâus,	Call, fetch.
Petiteaúta,	Let us goe in.
Noonapummin autasheh- éttit,	There is not roome for so many.
Taubapímmin,	Roome enough.
Noónat	Not enough.
Asquam,	Not yet.
Náim, námitch,	By and by.
Moce, unuckquaquêse,	Instantly.
Máish, kittummây,	Just, even now.
Túckiu, tíyu,	Where.
Kukkekuttokâwmen,	Would you speake with him?
Nûx,	Yea.
Wuttammâun tam,	He is busie.
Nétop notammâuntam,	Friend, I am busie.
Cotámmâuntam,	Are you busie?
Cotámmish,	I hinder you.
Cotammúme, Cotamme	You trouble me.

Obs: They are as full of businesse, and as impatient of hinderance (in their kind) as any Merchant in *Europe*.

Nqussûtam,	I am removing.
Notámme ^{hick} ewò,	He hinders me.
Maumacnúash,	Goods.
Aúiegs,	Householdstufte.
Tucknúash,	Where be they?
Wenawwêtu,	Rich.
Machêtu,	Poore.
Wenawetuónckon,	Wealth.
Kúppash,	Shut the doore.
Kuphómmin,	To shut the doore.
Yea ^{sh} ,	Shut doore after you.

Obs: Commonly they never shut their doores, day nor night; and 'tis rare that any hurt is done.

Wunégin,	Well, or good.
Machit,	Naught, or evill.
Cowaûtam?	Do you understand?
Machâug	No, or not.
Wunuàng	A Tray.
Wunnaugánash,	Trayes.
Kunàm,	A Spoo ^{ne} .
Kunnamâuog,	Spoons.

Obs: Instead of shelves, they have severall baskets, wherein they put all their householdstufte; they have some great bags or sacks made of Hempe which will hold five or sixe bushells.

Tácunck, or Wéskunck, Their pounding Morter.

Obs: Their Women constantly beat all their corne with hand: they plant it, dresse it, gather it, barne it, beat it, and take as much paines as any people in the world, which labour is questionlesse one cause of their extraordinary ease of child birth.

Wunnauganémese,	A little Tray.
Téaqua cunnàtinne,	What doe you looke for?
Natínnehas,	Search.
Kekíneas,	See here.
Machage cunna miteôu- win?	Doe you find nothing.
Wónckatack,	Another.
Tunnatì	Where.

Ntauhaunanatinnehóm- I cannot looke or search,
min,

Ntauhaunanamiteoúwin, I cannot find.

Wíaseck, Eiassunck, Mo-
côtick, Punnêtunck A Knife.
Chaucock,

Obs: Whence they call *Englishmen* Cháuquaquock,
that is, *Knive-men*, stone formerly being to them in-
stead of *Knives*, *Awle blades*, *Hatchets* and *Howes*.

Namacówhe, Lend me your Knife.

Cówíaseck,

Wonck Commêsim? Wil you give it me again?

Mátta nowáuwone, I knew nothing.

Matta nowáhea,

Mat meshnowáhea, I was innocent.

Paútous, Pautáuog, Bring hither.

Maúchatous, Carry this.

Niâutâsh, &

Wéawhush, Take it on your backe.

Obs: It is almost incredible what burthens the poore
women carry of *Corne*, of *fish*, of *Beanes*, of *Mats*, and
a childe besides.

Awâun, There is some body.

Kekíneas, Goe and see.

Squauntâumuck, At the doore.

Awâun keèn? Who are you?

Keèn nétop, Is it you?

Pauquanamínnea, Open me the doore.

Obs: Most commonly there houses are open, their
doore is a hanging *Mat*, which being lift up, falls downe
of itselfe; yet many of them get *English* boards and
nailes, and make artificiall doores and bolts themselves,
and others make slighter doores of *Burch* or *Chesnut*
barke, which they make fast with a cord in the night
time, or when they go out of town, and then the last
(that makes fast) goes out at the Chimney, which is
a large opening in the middle of their house, called:

Wunnauchicómock, A chimney.

Anúnema, Helpe me.

Neenkuttánnúmous, I will helpe you.

Kuttánnummi? Will you helpe me?

Shoockekíneas, Behold here.

Assótu and Assóko,
 Nummouekékineam,
 Tou autég,
 Tou núckquaque,
 Yo naumwâuteg,
 Aquíe,
 Waskéche,
 Náumtuck,
 Aũqunnish,
 Aukeeaseíu
 Keesuckqíu
 Aumàunsh,
 Ausàuonsh,
 Aumáunamòke. }
 Nanóuwetea,
 Naunóuwheant,
 Nanowwúnemum,

Obs: They nurse all their children themselves; yet, if she be an high or rich woman, she maintaines a Nurse to tend the childe.

Wauchâunama,
 Cuttatashíinnas,

A foole.
 I come to see.
 Know you where it lies?
 How much.
 Thus full.
 Leave off, or doe not.
 On the top.
 In the bottome.
 Let goe.
 Downewards.
 Upwards.

Take away.

A Nurse, or Keeper.

I looke to, or Keepe.

Keep this for me.

Lay these up for me.

Obs: Many of them begin to be furnished with *English* chests; others, when they goe forth of towne, bring their goods (if they live neere) to the *English* to keepe for them, and their money they hang it about their necks, or lay it under their head when they sleepe.

Peewâuqun,
 Nnowauchâunum,
 Kuttaskwhè,
 Kúttasha,

Have a care.

I will have a care.

Stay for me.

and

Have you this or that?

Cowauchâunum,
 Pókesha
 and

It is broke.

Pokeshawwa,
 Mat Coanichégane,
 Tawhitch?

Have you no hands?

Why aske you?

Nóonshem Pawtuckquám-
 min,

I cannot reach.

Aquie Pokesháttous,
 Pokesháttouwin,

Doe not breake.

To breake,

OBSERVATION.

They have also amongst them naturall fooles, either so borne, or accidentally deprived of reason.

Aquie assókish,	Be not foolish.
Awanick,	Some come.
Níautamwock,	They are loden.
Pauchewannâuog,	A woman keeping alone in
Mattapeu and	her monethly sicknesse.
Qushenáwsui,	I will tell him by and by.
Moce ntúnna,	I pray or intreat you.
Cowequetúmmous,	To mend any thing.
Wunniteôuin,	Mend this.
Wúnniteous, or	Mend this.
Wússiteous.	I shall be chidden.
Wúskont nochemuckqun,	Easie.
Nickúmmat,	Hard.
Siúckat,	Do you remember me?
Cummequâwname?	Remember me.
Mequaunamíinneá,	Without doores.
Puckquatchick,	He puts me out of doores.
Nissawhócuncckewò	Doe you put mee out of
Kussawhóki?	doores?
Kussawhocowóog,	Put them forth.
Tawhítch kussawhókiêan?	Why doe you put mee out?
Sáwwhush.	Goe forth.
Sawhèke,	Let us goe forth.
Wussauhemútta,	I want it not.
Matta nickquéhick,	I want nothing.
Machagè nickquehickô- mina,	

OBSERVATION.

Many of them naturally Princes, or else industrious persons, are rich; and the poore amongst them will say, they want nothing.

Páwsawash,	Drie or ayre this.
Pawsunnúmmín.	To drie this or that.
Cuppausummúnnash,	Drie these things.
Apíssumma,	Warme this for me.
Paucótche,	Already.
Cutsshitteous,	Wash this.

Tatágganish,	Shake this.
Naponsh,	Lay downe.
Wuchè machaùg,	About nothing.
Puppucksháckhege,	A Box.
Paupaquónteg,	A Key.
Mowáshuck,	Iron.
Wâuki,	Crooked.
Saûmpi,	Strait.
Aumpaniûmmin,	To undoe a knot.
Aûmpanish,	Vntie this.
Paushinûmmin,	To divide into two.
Pepênash,	Take your choyce.
Nawwuttûnsh,	Throw hither.
Pawtáwtees,	
Negáutowash,	Send for him.
Negauchhúwash,	Send this to him.
Negáuchemish,	Hee sends to mee.
Nowwêta,	No matter.
Mâuo,	To cry and bewaile.

Which bewailing is very solemne amongst them morning and evening, and sometimes in the Night they bewaile their lost husbands, wives, children, brethren, or sisters &c. Sometimes a quarter, halfe, yea, a whole yeare, and longer if it be for a great Prince. In this time (unlesse a dispensation be given) they count it a prophane thing either to play (as they much use to doe) or to paint themselves for beauty, but for mourning; or to be angry and fall out with any &c.

Machemóqut,	It stincks.
Machemóqussu,	A vile or stinking person.
Wúnnickshaas,	Mingled.
Wúnnickshan,	To mingle.
Nésick, & nashóqua,	A Combe.
Tetúpsha,	To fall downe.
Ntetúpshem,	I fall downe.
Tou anúckquaque?	How big?
Wunnáshpishan,	To snatch away.
Tawhitch wunnashpish- áyea,	Why snatch you.
Wuttûsh,	
Enèick, or áwwusse,	Hitherward, and give me. Further.

Nneickomásu, and aw-	A little further.
wassése.	
Wuttushenaquáish,	Looke hither.
Yo anaquáyea,	Looke about.
Máuks maugoke,	Give this.
Yo comméish,	I will give you this.
Qussúcun-náukon,	Heavie, light.
Kuckqússaqu,	You are heavie.
Kunnaùki,	You are light.
Nickáttash, <i>singular</i> ,	Leave, or depart.
Nickáttammoke, <i>plur.</i>	
Nickattamútta,	Let us depart.
Yòwa.	Thus.
Ntowwaukáumen,	I use is.
Awawkáwni.	It is used.
Yo awáutees.	Vse this.
Yo wéque,	Thus farre.
Yo mèshnowékeshem,	I went thus farre.
Ayatche, and	As Often.
Cónkitchea,	
Ayatche nippéam,	I am often here.
Pakêdash,	Fling it away.
Npaketamúnnash,	I will cast him away.
Wuttammásim,	Give me Tobacco.
Matnowewuttámmo,	I take none.

Obs: Which some doe not, but they are rare Birds; for generally all the Men throughout the Countrey have a Tobacco-bag with a pipe in it, hanging at their back; sometimes they make such great pipes, both of wood and stone, that they are too foot long, with men or beasts carved, so big or massie, that a Man may be hurt mortally by one of them; but these commonly come from the *Mauquáuwogs*, or the men eaters, three or foure hundred miles from us: They have an excellent Art to cast our Pewter and Brasse into very neate and artificiall Pipes: They take their *Wuttamâuog* (that is, a weake Tobacco) which the Men plant themselves, very frequently; yet I never see any take so excessively, as I have seene Men in Europe; and yet excesse were more tolerable in them, because they want the refreshing of Beare and Wine. which God hath vouchsafed Europe.

Wuttámmagon, A Pipe.
Hopuónck, A Pipe.

Chicks a cocke, or hen: A name taken from the English chicke, because they have no hens before the English came.

Chicks ánowat, The Cocke crows.
Neesquótónckqussu, A babler, or prater.
Cunneesquottonck quessi- You prate.
mmin

Obs: Which they figuratively transferre from the frequent troublesome clamour of a Cocke.

Nanótateem, I keepe house alone.
Aquié kuttúnnan. Doe not tell.
Aquié mooshkisháttous. Doe not disclose.
Teàg yo augwháttick? What hangs there?
Yo augwháttous? Hang it there.
Pemisquái, Crooked, or winding.
Penâyi, Crooked.

Nqussútam—I remove house: Which they doe upon these occasions: From thick warme vallies, where they winter, they remove a little neerer to their Summer fields; when 'tis warme Spring, then they remove to their fields, where they plant Corne. In middle of Summer, because of the abundance of Fleas, which the dust of the house breeds, they will flie and remove on a sudden from one part of their field to a fresh place: And sometimes having fields a mile or two, or many miles asunder, when the worke of one field is over, they remove house to the other: If death fall in amongst them, they presently remove to a fresh place: If an enimie approach they remove into a Thicket, or Swampe, unlesse they have some fort to remove unto.

Sometimes they remove to a hunting house in the end of the yeare, and forsake it not until Snow lie thick and then will travell home, Men, women and children, thorow the snow, thirtie, yea, fiftie or sixtie miles; but their great remove is from their Summer fields to warme and thicke woodie bottomes where they winter: They are quicke; in halfe a day, yea, sometimes at few houres warning to be gone and the

house up elsewhere, especially, if they have stakes readie pitcht for their Mats.

I once in travell lodged at a house, at which in my returne I hoped to have lodged againe the next night, but the house was gone in that interim, and I was glad to lodge under a tree:

The men make the poles or stakes, but the women make and set up, take downe, order and carry the *Mats* and householdstuffe.

Observation in generall.

The sociableness of the nature of Man appears in the wildest of them, who love society; families, cohabitation, and consociation of houses and towns together.

More Particular.

1. How busie are the sonnes of men?
 How full their heads and hands?
 What noyse and tumults in our own,
 And eke in Pagan lands?
2. Yet I have found lesse noyse, more peace
 In wilde America,
 Where women quickly build the house,
 And quickly move away.
3. English and Indians busie are,
 In parts of their abode;
 Yet both stand idle, till God's call
 Sets them to worke for God.

CHAP. VII.

Of their Persons and parts of Body.

Uppaquóntup,	The head.
Nuppaquóntup.	My head.
Wésheck,	The hayre.
Wuchehepúnnock.	A great bunch of hayre bound up behind.
Múppacuck,	A long locke.

Obs. Yet some cut their haire round, and some as low and as short as the sober English; yet I never saw any so to forget nature it selfe in such excessive length and monstrous fashion, as to the shame of the English Nation, I now (with grief) see my Countrey-men in England are degenerated unto.

Wuttip, The Braine.—Obs. In the braine their opinion is, that the soule (of which we shall speake in the Chapter of Religion) keeps her chiefe seat and residence:

For the temper of the braine in quick apprehensions and accurate judgements (to say no more) the most high and soveraign God and Creator, hath not made them inferiour to Europeans.

The Mauquaûogs, or Men-eaters that live two or three hundred miles West from us, make a delicious monstrous dish of the head and brains of their enemies; which yet is no barre (when the time shall approach) against Gods call and their repentance and who knowes) but) a greater love to the Lord Jesus? great sinners forgiven love much.

Mscáttuck,	The fore-head.
Wuskeésuck-quash,	Eye, or eyes.
Tiyùsh kusskeésuck-quash?	Can you not see or where are your eyes?
Wuchaûn,	The nostrills.
Wuttóvwog, quàsh,	Eare, eares

Wuttòne,	The mouth.
Wéénat,	The tongue.
Wépit-teash,	Tooth, teeth.
Pummaumpiteùnck,	The tooth-ake.

Obs: Which is the onely paine will force their stout hearts to cry; I cannot heare of any disease of the stone amongst them (the corne of the Countrey, with which they are fed from the wombe, being an admirable cleanser and opener:) but the paine of their womens child birth (of which I shall speake afterward in the Chapter of Marriage) never forces their women so to cry, as I have heard some of their Men in this paine.

In this paine they use a certaine root dried, not much unlike our Ginger.

Sitchipuck,	The necke.
Qúttuck,	The throat.

Timequáassin, To cut off or behead.—Which they are most skilfull to doe in fight: for whenever they wound, and their arrow sticks in the body of their enemie, they (if they be valorous, and possibly may) they follow their arrow, and falling upon the person wounded and tearing his head a little aside by his Locke, they in the twinckling of an eye fetch off his head though but with a sorry knife.

I know the Man yet living, who in time of warre, pretended to fall from his owne campe to the enemie, proffered his service in the front with them against his owne Armie from whence he had revolted. Hee propounded such plausible advantages, that he drew them out to battell, himselfe keeping in the front; but on a sudden, shot their chiefe Leader and Captaine, and being shot, in a trice fetcht off his head, and returned immediately to his owne againe, from whom in pretence (though with this treacherous intention) hee had revolted: his act was false and treacherous, yet herein appeares policie, stoutnesse and activitie, &c.

Napànnog,	The breast.
Wuppíttene énásh,	Arme, Armes.
Wuttàh,	The heart.

Wunnétunita, My heart is good.

Obs: This speech they use whenever they profess their honestie; they naturally confessing that all goodnesse is first in the heart.

Mishquínash,	The vaines.
Mishquè, néepuck,	The blood.
Uppusquàn,	The backe.
Nuppusquànnick,	My back, or at my back.
Wunnícheke,	Hand.
Wunniskégannash,	Hands.
Mokássuck,	Nayles.

Obs: They are much delighted after battell to hang up the hands and heads of their enemies: (Riches, long Life, and the Lives of enemies being objects of great delight to all men naturall; but Solomon begged Wisedome before these.)

Wunnáks,	The bellie.
Apòme, Apòmash,	The thigh, the thighs.
Mohcònt, tash,	A legge, legs.
Wussètte, tash,	A foot, feet.
Wunnichéganash,	The toes.
Touwuttínsin,	What manner of man?
Tonnúckquaque,	Of what bignesse?
Wompésu,	} White,
Mowèsu, and	
Suckèsu,	
	} Blacke, or Swarfish.

Obs: Hence they call a Blackamore (themselves are tawnie, by the Sunne and their annoyntings, yet they are borne white:)

Suckáuttacone, a cole blacke Man. For, *sucki* is black, and *Waùtacone* one that weares clothes, whence English, Dutch, French, Scotch, they call *Wautaconauog*, or Coatmen.

Cumminakese,	You are strong.
Minikèsu,	Strong.
Minioquèsu,	Weake.
Cumminiocquese,	Weake you are.
Qunnaúqussu,	A tall man.
Qunnauqussitchick,	Tall men.
Tiaquónqussu,	Low and short.
Tiaquonqussíchick,	Men of lowe stature.
Wunnètu-wock,	Proper and personall.

The generall observation from the parts of the bodie.

Nature knowes no difference between Europe and Americans in blood, birth, bodies, &c. God having of one blood made all mankind. Acts 17. and all by nature being children of wrath, Ephes. 2.

More particularly:

Boast not proud English, of thy birth and blood

Thy Brother Indian is by birth as Good.

Of one blood God made Him, and Thee, and All.

As wise, as faire, as strong, as personall.

By nature, wrath's his portion, thine, no more

Till Grace his soule and thine in Christ restore.

Make sure thy second birth, else thou shalt see

Heaven ope to Indians wild, but shut to thee.

CHAP. VIII.

Of Discourse and Newes.

Aunchemokauhettíttea,	Let us discourse, or tell newes.
Tocketeáunchim?	What newes?
Aaunchemókaw,	Tell me your newes.
Cuttaunchemókous,	I will tell you newes.
Mautaunchemokouêan,	When I have done telling the newes.
Cummautaunchemókous,	I have done my newes.
Obs: Their desire of, and delight in newes, is great, as the <i>Athenians</i> , and all Men, more or lesse; a stranger that can relate newes in their owne language, they will stile him <i>Manittóo</i> , a God.	
Wutaunchéocouôog,	I will tell it them.
Awaun mesh aunchemókau,	Who brought this newes?
Awaun mesh kuppíttou-waw,	Of whom did you heare it?
Uppanáunchim,	Your newes is true.
Cowawwunnâunchim,	He tells false newes.
Nummautanùme,	I have spoken enough.
Nsouwussanneme,	I am weary with speaking.

Obs: Their Manner is upon any tidings to sit round, double or treble or more, as their numbers be; I have seene neere a thousand in a round, where *English* could not well neere halfe so many have sitten: Every Man hath his pipe of their *Tobacco*, and a deepe silence they make, and attention given to him that speaketh; and many of them will deliver themselves, either in a relation of news, or in a consultation, with very emphaticall speech and great action, commonly an houre, and sometimes two houres together.

Npenowauntawâumen, I cannot speake your language.

Matta nippânnawen. I lie not.

Cuppânnowem, You lie.

Mattanickoggachouisk, I am no lying fellow.

Matntianta compaw, I speake very true.

Matntiantâsampâwwa, Hearken to me.

Achiononâumwem, I heare you.

Kukkita, Obs: They are impatient (as all Men and God himselfe is) when their speech is not attended and listened to.

Kukkakittoûs, I understand you.

Cowautous, I understand not.

Machagenowâutam, Wee understand not each other.

Matnowawtatémina, Speake the truth.

Wunnâumwash, You speake true.

Coanâumwen, Obs: This word and the next, are words of great flattery which they use each to other, but constantly to their Princes at their speeches, for which, if they be eloquent, they esteeme them Gods as *Herod* among the *Jewes*.

Wunnâumwaw ewò, He speaks true.

Cuppanawâutous, I doe not believe you.

Cuppanawâuti? Doe you not believe?

Nippannawâutunck ewò, He doth not believe me.

Michéme nippauna wâut I shall never believe it.

am,

Obs: As one answered me when I had discoursed about many points of God, of the creation of the Soule, of the danger of it, and the saving it, he assented; but when I spake of the rising againe of the body, he cryed out, I shall never believe this.

Pannôuwa awaun awaun Somebody hath made this lie.

keesitteouwin, I cannot tell, it may so come to passe.

Tattâ Pitch, It is true.

Nni, eiu,

Mat enâno, or mat eâno,	It is not true.
Kekutto kâunta,	Let us speake together.
Kuttôkash.	Speake.
Tawhitch mat cuttôan,	Why speake you not?
Téaqua ntúnnawen, or,	What should I speake.
ntéawem?	
Wetapímmin,	To sit downe.
Wetapwâuwwas,	Sit and talke with us.
Taúpowaw,	A wise speaker.
Enapwâuwwaw,	He speakes Indian.
Eississûmo,	

Mattanowawwâuon, mat-	I know nothing of it.
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ta nowáhea,	
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Pitchnowâuwon,	I shall know the truth.
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Wunnaumwâuonck,	
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Wunnaumwáyeán,	If he say true.
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Obs: Canounicus, the old high Sachim of the Nariganset Bay (a wise and peaceable Prince) once in a solemne oration to myself, in a solemne assembly, using this word, said, I have never suffered any wrong to be offered to the English since they landed: nor never will: he often repeated this word, Wunnaunewayeán, Englishman; if the Englishman speake true, if hee meane truly, then shall I goe to my grave in peace, and hope that the English and my posteritie shall live in love and peace together. I replied, that he had no cause (as I hoped) to question Englishmens, Wunnaumwâuonck, that is, faithfulnessse, he having had long experience of their friendlinessse and trustinesse. He tooke a stick and broke it into ten pieces, and related ten instances (laying downe a stick to every instance) which gave him cause thus to feare and say; I satisfied him in some presently, and presented the rest to the Governours of the English, who, I hope, will be far from giving just cause to have Barbarians to question their Wunnaumwâuonck, or faithfulnessse.

Tocketannântum,	}	What doe you thinke?
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Pocketunáname,		
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Pocketeántam?		
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Ntunnântum,		I thinke.
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Neántum,		
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Nanick nteeâtum,	I thinke so too.
Nteatammowonck,	That is my thought, or opinion.
Matntunnantâmmen,	I thinke not so.
Matnteeantâmmen,	
Nowecóntam,	I am glad.
Noweeteántam,	
Coanáumatous,	I believe you.

Obs: This word they use just as the Greeke tongue doth that verbe, πιστεύειν: for believing or obeying, as it is often used in the new Testament, and they say Coanáumatous, I will obey you.

Yo aphéttit, When they are here.

Yo peyáhettit. When they are com. This Ablative case absolute they much use, and comprise much in little; Awaunagress, suck. English-man, men. This they call us, as much as to say, These strangers. Wáutacone-nûaog Englishman, men. That is, coat-men, or clothed.

Cháuquaqock,	English-men, properly sword-men.
Wautacónisk,	An English woman.
Wautaconémese,	An English youth.
Wáske peyáeyan,	When you came first.
Wáske peyáhettit,	When Englishmen came first.
Wautaconâuog,	
Táwhitch peyáhettit,	Why come they hither?

Obs: This question they oft put to me: Why come the *Englishmen* hither? and measuring others by themselves; they say, it is because you want firing; for they, having burnt up the *wood* in one place, (wanting draughts to bring *wood* to them) they are faine to follow the *wood*; and so, to remove to a fresh new place for the *woods* sake.

Matta mihtuckqunnunno? Have you no trees?

Mishàunetash,	
Máunetash,	Great store.
Maunâuog,	
Wussaumemaunâuog,	They are too full of people.
Noonapúock,	They have not roome one by another.

Aumáumuwaw,	A messenger comes.
Páuosha,	
Wawhawtowáuog,	They hollow.
Wauwhaütowawánawat,	'Tis an alarme.

Obs: If it be in time of *warre*, he that is a *Messenger* runs swiftly, and at every towne the *Messenger* comes, a fresh *Messenger* is sent: he that is the last, comming within a mile or two of the Court, or chiefe house, he hollowes often, and they that heare, answer him: untill by mutuall *hollowing* and answering hee is brought to the place of *audience*, whereby this meanes is gathered a great confluence of people to entertaine the *newes*.

Wussuckwhèke,	A letter, which they so
Wussúckwhonck,	call from Wussuck-whómme,
	To paint; for, having no let-
	ters, their painting comes the
	nearest.

Wussúckquash,	Write a Letter.
Wussúckwheke, yímme,	Make me a letter.

Obs: That, they have often desired of me upon many occasions; for their good and peace, and the *English* also, as it hath pleased God to vouchsafe opportunity.

Quenowáuog,	They complaine.
Tawhitch quenawáyeane?	Why complaine you?
Muccò,	It is true you say.
Tuckawntéawem?	What should I say to it.

The generall Observation from their Discourse and Newes.

The whole race of *Mankind* is generally infected with an *itching desire* of hearing *Newes*.

More particular:

1. Mans restlesse soule hath restlesse eyes and eares,
Wanders in change of sorrows, cares and feares.
Faine would it (Bee like) suck by the ears, by the
eye

Something that might his hunger satisfie:
The Gospel, or glad tidings onely can
Make glad the English and the Indian.

CHAP. IX.

Of the time of the day.

Obs: They are punctuall in measuring their Day by the Sunne, and their Night by the Moon and the Starres, and their lying much abroad in the ayre; and so living in the open fields, occasioneth even the youngest amongst them to be very observant of those heavenly lights.

Mautàbon, Chicháuquat It is day.

wompan,
Ampatâuban,

It is broad day.
How high is the Sunne?
that is, What is't a
clocke?

Touwuttúttan?

Páshisha,
Nummáttaquíaw,
Yahen Paushaquíaw,
Páweshaquaw,
Quttúkquaquaw,

It is Sunne-rise.
Fore-noone.
Allmost noone.
Noone.
After dinner.

Panicómpaw,
Nawwâuwqaw,
Yo wuttúttan,
Yahen wàiyàuw,
Wayààwi,
Wunnáuquit,
Póppakunnetch, auchau-

After-noone.
The Sunne thus high.
Allmost Sun-set.
The Sun is set.
Evening.
Darke night.

gotch,
Túppaco, and Otematíp-

Toward night.

pocat,
Nanashowatíppocat,
Chouóeach,
Kitompanisha,
Yó Tàunt nipéean,

Midnight.
About Cockcrowing.
Breake of day.
The Sun thus high, I will
come.

Obs: They are punctuall in their promises of Keep-

ing time; and sometimes have charged mee with a lye
for not punctually keeping time, though hindred.

Yo tàunt cuppeeyâumen, Come by the Sunne thus
high.

Anamakéesuck,	This day.
Saûop.	To morrow.
Wussâume tátsha,	It is too late.
Tiaquockaskéesakat,	A short day.
Quawquonikéesakat,	A long day.
Quawquonikeesaqútcheas	Long dayes,
Nquittakeesiquóckat,	} One dayes walke.
Nquittakeespúmmishen	
Paukúnnunum,	Darke.
Wequâi,	Light.
Wequâshim,	Moon-light.

The general Observation from their time of the Day.

The Sunne and Moone, in the observation of all
the Sonnes of Men, even the wildest, are the great
Directors of the day and night; as it pleased God to
appoint in the first Creation.

More particular.

1. The Indians find the Sun so sweet,
He is a God they say;
Giving them light, and heat, and fruit,
And guidance all the day.
2. They have no helpe of Clock or Watch,
And Sunne they overprize.
Having those artificiall helps, the Sun
We unthankfully despise.
3. God is a sunne and shield,
A thousand times more bright
Indians, or English, though they see
Yet how few prize his light.

CHAP. X.

Of the Season of the Yeere.

Nquittaqúnnegat,	One day.
Neesqúnnagat,	2 dayes.
Shuckqunóckat,	3 dayes.
Yowunnóckat &c.	4 dayes.
Piuckaqúnnagat,	10 dayes.
Piuckaqunnagat nabna- quit,	11 dayes.
Piuckaqunnagat nabneeze &c.	12 dayes.
Neesneechektashuck qunnóckat,	20 dayes.
Neesneechektashuck qun- nockat-nabnaquit &c.	21 dayes.
Séquan,	The Spring.
Aukeeteámitch,	Spring, or seed-time.
Néepun, & Quaqúsquan,	Summer.
Taquònc,	Fall of leafe and Autumne.
Papóne,	Winter.
Saséquacup,	This Spring last.
Yo neepúnnacup,	This Summer last.
Yò taquónticup,	This Harvest last.
Papapôcup,	Winter last.
Yaûnedg,	The last yeere.
Nippaûus,	The Sunne.
Munnánnock,	
Nanepaûshat,	The Moone.
Nquitpawsuckenpaûus,	1 Moneth.
Neespausuck npaûus,	2 Moneths.
Shwe pausuck npaûus &c.	3 Moneths,
Neesneáhettit,	2 Moneths.

Shwinneáhettit, 3 Moneths.
Yowinneáhettit, &c. 4 Moneths.

Obs: They have thirteen Moneths according to the severall Moones; and they give to each of them significant names: as,

Sequanakéeswush,	Spring moneth.
Neepunnakéeswush,	Summer moneth.
Taquontikéeswush,	Harvest moneth, &c.
Paponakéeswush, &c.	Winter moneth, &c.
Nquittecautúmmo,	1 Yeere.
Tashecautúmmo?	How many Yeeres?
Chashecautúmmo cuttáp-	How many yeeres since
pemus?	you were borne?
Neesecautúmmo,	2 Yeere.
Shwecautúmmo,	3 Yeere.
Yowecautúmmo,	4 Yeere.
Piukquecautúmmo,	10 Yeere.
Piuck quecautúmmo, nab-	11 Yeere, &c.
naquit, &c.	

Obs: If the yeere proove drie, they have great and solemne meetings from all parts at one high place, to supplicate their Gods, and to beg raine, and they will continue in this worship ten dayes, a fortnight, yea, three weekes, untill raine come.

Tashínash papónash?	How many winters?
Aháuqushapapòne,	A sharpe winter.
Kéesqush keesuckquâi,	By day.
Náukocks nokan-náwi,	By night.

Generall Observation from their Seasons of the Yeere.

The Sunne, and Moone, and Starres and Seasons of the yeere doe preach a God to all the sonnes of men, that they which know no letters, doe yet read an *eternall Power* and *Godhead* in these.

More speciall:

1. The Sun and Moone and Stars doe preach,
The Dayes and Nights sound out
Spring, Summer, Fall, and Winter eke,
Each Moneth and Yeere about.

2. So that the wildest sonnes of men
Without excuse shall say,
God's righteous sentence past on us,
(In dreadfull judgement day.)
If so, what doome is theirs that see,
Not onely Nature's light,
But Sun of Righteousnesse, yet chose
To live in darkest Night?

CHAP. XI.

Of Travell.

Máyi;	A way.
Mayúo?	Is there a way?
Mat mayanúnno,	There is no way.
Peemáyagât,	A little way.
Mishimmáyagat,	A great path.
Machípscát,	A stone path.

Obs: It is admirable to see, what paths their naked hardned feet have made in the wildernesses in most stony and rockie places.

Nnatotemúckaun,	I will aske the way.
Kunnatótémous,	I will inquire of you.
Kunnatotemì?	Doe you aske me?
Tou nishin méyi?	Where lies the way?
Kokotemíinneá méyi,	Shew me the way.
Yo áinshick méyi,	There the way lies.
Kukkakótémous,	I will shew you.
Yo cummittamáyon,	There is the way you must goe.

Yo chippachâusin,	There the way divides.
Maúchatea,	A guide.
Maûchase,	Be my guide.

Obs: The wildernesses being so vast, it is a mercy, that for a hire a Man shall never want guides, who will carry provisions, and such as hire them over the Rivers and Brookes, and find out oftentimes hunting houses, or other lodgings at night.

Anóce wénawash,	Hire him.
Kuttánnoonsh,	I will hire you.
Kuttaúnckquittaunch,	I will pay you.
Kummuchickónckquatous,	I will pay you well.
Tocketaonckquittíinneá,	What wil you give me?
Cummáuchanish,	I will conduct you

Yò aûnta,	Let us goe that way.
Yò cattâunan,	Goe that way.
Yo mtúnnoek,	The right hand.
Yo nmúnnatch,	The left hand.
Cowéchaush,	I will goe with you.
Wétash,	Goe along.
Cowéchaw ewò,	He will goe with you.
Cowechauatimmin	I will goe with you.
Wechauatíttea,	Let us accompany.
Taûbot wétayean,	I thanke you for your com- pany.

Obs: I have heard of many English lost, and have oft been lost my selfe, and my selfe and others have often been found, and succoured by the Indians.

Pitchcowáwwon,	You will lose your way.
Meshnowáwwon,	I lost my way.
Nummauchèmin,	I will be going.
Ntanniteímin,	
Mammauchètuck,	Let us be going.
ânakiteunck,	He is gone.
Memauchêwi anittui,	
Memauchegushánnick,	They are gone.
Anakugushánnick,	
Tunnockuttòme,	They are gone.
Tunnockkuttoyeâim	
Tunnockkuttínshem,	Whither goe you?
Nnegónshem,	I will goe before.
Cuppompáish,	I will stay for you.
Negónshesh,	Goe before.
Mittummayaûcup,	The way you went before.
Cummáttanish,	I will follow you.
Cuppahímin,	Stay for me.
Tawhich quaunquaqu- uêan?	Why doe you run so?
Nowecóntum púmmishem,	I have a mind to travell.
Konkenuphshâuta,	Let us goe apace.
Konkenúppe,	Goe apace.
Michême nquaunquaqu- uêmin,	I have run alwayes.
Yo ntoyamâushem,	I goe this pace.

Obs: They are generally quick on foot, brought up from the breasts to running; their legs being also

from the wombe stretcht and bound up in a strange way on their Cradle backward, as also anointed; yet have they some that excell: So that I have knowne many of them run betweene fourescore or an hundred miles in a Summers day, and back in two dayes: they doe also practice running of *Races*; and commonly in the Summer, they delight to goe without shoes, although they have them hanging at their backs: they are so exquisitely skilled in all the body and bowels of the Countrey (by reason of their huntings) that I have often been guided twentie, thirtie, yea, sometimes fortie miles through the woods, a streight course, out of any path.

Yò wuchê.

From hence.

Tounúckquaque yo
wuchê.

How far from hence?

Yò anúckquaque.

So farre.

Yo anuckquaquêse,

So little a way.

Waunaquêse,

A little way.

Aukeewushaûog

They goe by land.

Mishoon hómwock.

They goe or come by
water.

Naynayoumewot,

A horse.

Wunnia, naynayoumewot, He rides on Horse-back.

Obs: Having no horses, they covet them above other Cattell, rather preferring ease in riding, then their profit and belly, by milk and butter from Cowes and Goats, and they are loth to come to the *English* price for any.

Aspumméwi,

He is not gone by.

Aspumméwock,

They are not gone by.

Awanick payánchick?

Who come there?

Awanick negonshachick?

Who are these before us?

Yo cuppummesicómmin,

Crosse over into the way
there.

Cuppì-machàug,

Thick wood: a Swamp.

Obs: These thick Woods and Swamps (like the Boggs to the *Irish*) are the Refuges for women and children in Warre, whilst the Men fight. As the Country is wondrous full of Brookes and Rivers, so doth it also abound with fresh ponds, some of many miles compasse.

Níps-nípsash,	Pond, Ponds.
Wèta wétedg,	The woods on fire.
Wussaumpatámmín,	To view or looke about.
Wussaum patámoonck,	A Prospect.
Wuttocékemin,	To wade.
Tocekétuck,	Let us wade.
Tou wuttáuquassin?	How deepe?
Yò ntaúquassin,	Thus deep.
Kunníish,	I will carry you.
Kuckqússuckqun,	You are heavy.
Kunnáukon,	You are light.
Pasúckquish,	Rise.
Anakish: maúchish:	Goe.
Quaquish,	Runne.
Nokus káuatees,	Meet him.
Nockuskauatítea,	Let us meet.
Neenmeshnóckuskaw,	I did meet.

Obs: They are joyfull in meeting of any in travell, and will strike fire either with stones or sticks, to take Tobacco, and discourse a little together.

Mesh Kunnockqus	Did you meet?
kaua tímmin?	&c.
Yo Kuttauntapímmin,	Let us rest here.
Kussackquêtuck,	Let us sit downe.
Yo appíttuck,	Let us sit here.
Nissówanis	
Nissowànishkaûmen,	I am weary.
Nickqússaqus,	I am lame.
Ntouagonnausinnúmmni,	We are distrest, undone or in misery.

Obs: They use this word properly in wandring toward Winter night, in which case I have been many a night with them, and many times also alone, yet alwayes mercifully preserved.

Teáno wonck nippéeam,	I will be here by and by again.
Mat Kunníckansh,	I will not leave you.
Aquie Kunnickkatshash,	Doe not leave me?
Tawhitch nickatshiêan?	Why doe you forsake me?
Wuttánho,	A staffe.
Yó úsh Wuttánho,	Use this staffe.

Obs: Sometimes a man shall meet a lame man or an old Man with a Staffe: but generally a Staffe is a rare sight in the hand of the eldest, their Constitution is so strong, I have upon occasion travelled many a score, yea many a hundred mile amongst them, without need of stick or staffe, for any appearance of danger amongst them: yet it is a rule amongst them, that it is not good for a Man to travell without a Weapon nor alone.

Paquáttin,	Frost.
Auke taquátsha,	The ground is frozen.
Séip taquáttin,	The river is frozen.
Nowánnessin,	I have forgotten.
Nippittakúnnamun,	I must goe back.

Obs: I once travelled with neere 200 who had word of neere 700 Enemies in the way, yet generally they all resolved that it was a shame to feare and goe back.

Nippanishkokómmin	I have let fall
Npussago,	something.
kommin,	
Mattaâsu,	A little way.
Naûwot,	A great way.
Náwwatick	Farre of at Sea.
Ntaquatchuwaûmen,	I goe up hill.
Taguatchòwash,	Goe up hill.
Waumsu,	Downe hill.
Mauúnshesh,	Goe slowly or gently.
Mauanisháuta,	Let us goe gently.
Tawhitch chechequnnu- wáyea?	Why doe you rob me?
Aquie chechequnnuwásh,	Doe not rob me.
Chechequnnuwáchick,	Robbers.
Chechequnníttin,	There is a Robbery com- mitted.
Kemineantúock,	They murder each other.

Obs: If any robbery fall out in Travell, between Persons of diverse States, the offended State sends for Justice; If no Justice bee granted and recompence made, they grant out a kind of Letter of Mart to take satisfaction themselves, yet they are carefull

not to exceed in taking from others, beyond the proportion of their owne losse.

Wúskontawaúnnkemine- I feare some will murther iucqun, mee.

Obs: I could never heare that Murthers or Robberies are comparably so frequent, as in parts of Europe amongst the English, French, &c.

Cutchachewussimmin, You are almost there.

Kiskecuppeeyáumen, You are a little short.

Cuppeeyáumen, Now you are there.

Muckquétu, Swift.

Cummúmmuckquete, You are swift.

Cussásasqu, You are slow.

Sassaqushâuog, They are slow.

Cuttinneapúmmishem, Will you passe by?

Wuttineapummushâuta, Let us passe by.

Keeatshaûta, I come for no business.

Ntinneapreyaûmen, In vaine or to no purpose.

Acoûwe,

Ntackóvvvepeyaûn, I have lost my labour.

Cummautússakou, You have mist him.

Kihtummâyî-wussáuh-

umwi,

Pittúckish, Goe back.

Pittuckétuck, Let us goe back.

Pónewhush, Lay downe your burthens.

Generall Observations of their Travell.

As the same Sun shines on the Wildernesse that doth on a Garden! so the same faithfull and all sufficient God, can comfort, feede, and safely guide even through a desolate howling Wildernesse.

More particular:

1. God makes a path, provides a Guide,

And feeds in Wildernesse!

His glorious name while breath remaines,

O that I may confesse.

2. Lost many a time, I have had no Guide,

No house, but hollow tree!

In stormy vvinter night no Fire,

No Food, no Company.

3. In him I have found a House, a Bed,

A Table, Company;

No cup so bitter, buts' made sweet,

When God shall sweetning be.

CHAP. XII.

Concerning the Heavens and Heavenly Lights.

Kéesuck,	The Heavens.
Keesucquíu,	Heavenward.
Aúke, Aukeaseíu,	Downwards.
Nippáwus,	The Sun.
Keesuckquànd,	A name of the Sun.

(Obs:) By which they acknowledge the Sun, and adore for a God or divine power.

Munnánnock,	A name of the Sun.
Nanepaùshat, and	} The Moone.
Munnánnock,	
Wequáshim,	A light Moone.
Pashpíshea,	The Moone is up.
Yo wuttúttan,	So high.

Obs: And so they use the same rule, and words for the course of the Moone in the *Night*, as they use for the course of the Sun by *Day*, which wee mentioned in the Chapter of the *Houre*, or time of the *Day* concerning the Sunnes rising, course, or Sunne setting.

Yò Ockquitteunk,	A new Moone.
Paushésui,	
Yo wompanámmitt,	Halfe Moone.

Obs: The Moone so old, which they measure by the setting of it, especially when it shines till

Wómpan,	or day.
Anóckqus: anócksuck,	A starre, starres.

Obs: By occasion of their frequent lying in the Fields and Woods, they much observe the Starres, and their very children can give Names to many of them, and observe their Motions, and they have the same words for their rising, courses and setting, as for the Sunne or Moone, as before.

Mosk or Paukúnawaw the great Beare, or Charles Waine, which words Mosk or Paukúnnawwaw signifies a Beare, which is so much the more observable, because, in most Languages that signe or Constellation is called the Beare.

Shwishcuttowwáuog,	The Golden Metewand.
Mishánnock,	The morning Starre.
Chippápuock,	The Brood-hen, &c.

Generall Observations of the Heavenly Bodies.

The Wildest sons of Men heare the preaching of the Heavens, the Sun, Moone, and Starres, yet not seeking after God the Maker are justly condemned, though they never have nor despise other preaching, as the civiliz'd World hath done.

More particular:

1. When Sun doth rise, the Starres doe set,
Yet there's no need of light,
God shines a Sunne most glorious,
When creatures all are Night.
2. The very Indian Boyes can give,
To many Starres their name,
And know their Course and therein doe,
Excell the English tame.
3. English and Indians none enquire,
Whose hand these Candles hold:
Who gives these stars their names himself
More bright ten thousand fold.

CHAP. XIII.

Of the Weather.

T Ocke tussinnámmín	What thinke you of the
kéesuck,	Weather?
Wekineaûquat,	Faire Weather.
Wekinnâuquocks,	When it is faire Weather.
Tahki or tátakki,	Cold Weather.
Tahkèes,	Cold.

Obs. It may bee wondred why since *New-England* is about 12 degrees neerer to the Sun, yet some part of Winter, it is there ordinarily more cold then here in *England*: the reason is plaine: all Ilands are warmer then maine Lands and Continents, England being an Iland, Englands winds are Sea winds, which are commonly more thick and vapoury, and warmer winds: the Nor-West wind (which occasioneth New-England cold) comes over the cold frozen Land, and over many millions of Loads of Snow: and yet the pure wholsomenesse of the Aire is wonderfull, and the warmth of the Sunne, such in the sharpest weather, that I have often seen the Natives Children runne about starke naked in the coldest dayes, and the *Indians* Men and Women lye by a Fire, in the Woods in the coldest nights, and I have been often out myselfe such nights without fire, mercifully and wonderfully preserved.

Taúkocks,	Cold weather.
Káusitteks,	Hot weather.
Kussúttah,	It is hot.
Núckqusquatchnnóonakom,	I am a cold.
Nickqussittâunum,	I sweat.
Mattáuqus,	A cloud.
Máttaquat,	It is overcast.
Cúppaquat,	
Sókenun,	Raine.
ánaquat,	
Anamakéesucksókenun,	It will raine to day.
Sókenitch,	When it raines.

Sóchepo, or Cône,	Snow.
Animanâukocksóshepo,	It will snow to night.
Sóchepwutch,	When it snowes.
Mishúnnan,	A great raine.
Pâuqui pâuquaquát,	It holds up.
Nnáppi,	Drie.
Nnáppaquat,	Drie weather.
Tópu,	A frost.
Missittópu,	A great frost.
Capât,	Ice.
Néechipog,	The Deaw
Míchokat,	A Thaw.
Míchokateh,	When it thawes.
Missuppâugatch,	When the rivers are open.
Cutshâusha,	The Lightning.
Neimpâuog,	Thunder.
Neimpâug pesk hómwock,	Thunderbolts are shot.

Obs: From this the Natives conceiving a consimilitude between our Guns and Thunder, call a Gunne *Péskunck*, and to discharge *Peskhommin* that is to thunder.

Observation generall of the Weather.

That judgement which the Lord Jesus pronounced against the Weather-wise (but ignorant of the God of the Weather) will fall most justly upon those Natives, and all Men who are wise in Naturall things, but willingly blind in spirituall.

English and Indians spie a storme
 And seeke a hiding place:
 O Hearts of stone that thinke and dreame,
 Th' everlasting stormes t'out face.
 Proud filthy Sodome saw the Sunne
 Shine ore her head most bright;
 The very day that turn'd she was
 To Stincking heaps, 'fore night.
 How many millions now alive,
 Within few yeeres shall rot?
 O blest that Soule, whose portion is
 That Rocke that changeth not.

CHAP. XIV.

Of the Winds.

WAûpi,	The Wind.
Wâupanash,	The Winds.
Tashîdash waupanash,	How many winds are there?

Obs: Some of them account of seven, some eight, or nine; and in truth, they doe upon the matter reckon and observe not onely the foure but the eight Cardinall winds although they come not to the accurate division of the 32: upon the 32 points of the compasse as we doe.

Nanúmmatin, & Sunnâdin,	The North wind.
Chepewéssin,	The North east.
Sáchimoachepewéssin,	Strong North east wind.
Nopâtin,	The East wind.
Nanóckquittin,	The South east wind.
Touwúttin,	South wind.
Papônetin,	West wind.
Chékesu,	The Northwest.
Chékesitch,	When the wind blowes Northwest.

Tucketunnántum?	What thinke you?
Nqénowhick wouttín,	I Stay for a wind.
Tou pitch wuttin,	Where will the wind be?
Yo pitch wuttin Sâuop,	Here the wind will be to morrow.

Pitch Sowwanishew, It will be Southwest.

Obs: This is the pleasingest, warmest wind in the Climate, most desired of the *Indians*, making faire weather ordinarily; and therefore they have a *tradition*, that to the Southwest, which they call *Sowwainiû* the Gods chiefly dwell; and hither the soules of all their Great and Good Men and women goe.

This Southwest wind is called by the *New-English* the sea turne, which comes from the Sunne in the

Morning, about nine or ten of the Clock Southeast, and about South, and then strongest Southwest in the after-noon, and towards night, when it dies away.

It is rightly called the Sea turne, because the wind commonly all the Summer, comes off from the North and Northwest in the night, and then turnes againe about from the South in the day: as *Solomon* speaks of the vanitie of the Winds in their changes, *Eccles.*

1. 6.

Mishâupan;	A great wind.
Mishitâshin,	A storme.
Wunnâgehan, or.	Faire wind.
Wunnêgin waûpi,	
Wunnêgitch wuttin	When the wind is faire.
Mattâgehan,	A crosse wind.
Wunnâgehatch	When the wind comes faire.
Mattâgehatch,	When the wind is crosse.
Cowunnogehûckamen,	You have a faire wind.
Cummattagehûckamen,	The wind is against you,
Nummattagehûckamen,	The wind is against mee.

Generall Observations of the Wind.

God is wonderfully glorious in bringing the *winds* out of his Treasure, and riding upon the wings of those *winds* in the eyes of all the sonnes of men in all Coasts of the world.

More particular.

English and Indian both Observe

The various blasts of wind:

And both I have heard in dreadfull stormes

Cry out aloud, I have sinn'd.

But when the stormes are turn'd to calmes

And seas grow smooth and still;

Both turne (like swine) to wallow in,

The filth of former will.

'Tis not a storme on sea, or shore,

'Tis not the Word that can;

But 'tis the spirit or Breath of God

That must renew the Man.

CHAP. XV.

Of Fowle.

NPesháwog,	}	Fowle.
Pussekesesuck,		
Ntauchâumen,		I goe a fowling or hunting.
Auchaûi,		Hee is gone to hunt or fowle.
Pepemôï,		He is gone to fowle.
Wómpissacuk,		An Eagle.
Wompsacuckquâuog,		Eagle.
Néyhom, mâuog,		Turkies.
Paupock, sûog,		Partridges.
Auncuck, quâuog,		Heath cocks.
Chógan èuck.		Black-bird, Black-birds.

Obs. Of this sort there be millions, which are great devourers of the *Indian* corne as soon as it appears out of the ground; unto this sort of Birds, especially, may the mysticall Fowles, the Divells be well resembled (and so it pleaseth the Lord Jesus himselfe to observe *Matth.* 13.) which mysticall Fowle follow the sowing of the Word, and picke it up from loose and careless hearers, as these Black-birds follow the materiall seed.

Against the Birds the *Indians* are very carefull, both to set their corne deep enough that it may have a strong root not so apt to be pluckt up (not too deep lest they bury it, and it never come up:) as also they put up little watch-houses in the middle of their fields, in which they, or their biggest children lodge, and early in the Morning prevent the Birds, &c.

Kokókehóm,	An Owle.
Ohómous,	
Kaukont-tuock,	Crow, Crows.

Obs: These birds, although they doe the corne also some hurt, yet scarce will one *Native* amongst an hundred will kil them, because they have a tradition, that the Crow brought them at first an *Indian* Graine of Corne in one Eare and an *Indian* or *French* Beane in another, from the Great God *Kautántouwits* field in the Southwest from whence they hold came all their Corne, and beanes.

Hònck, hònckcock.	Goose, Geese.
Wómpatuck-quâuog,	
Wéquash-shâuog,	Swan, Swans.
Munnûcks-munnûcksuck.	Brants, or Brantgeese.
Quequécum-mâuog,	Ducks.

Obs: The Indians having abundance of these sorts of Fowle upon their waters, take great paines to kill any of them with their Bow and Arrowes; and are marvellous desirous of our English Guns, powder and shot (though they are wisely and generally denied by the English) yet with those which they get from the French, and some others (Dutch and English) they kill abundance of Fowle, being naturally excellent marks-men; and also more hardned to endure the weather, and wading, lying, and creeping on the ground, &c.

I once saw an exercise of training the English, when all the English had mist the mark set up to shoot at, an Indian with his owne piece (desiring leave to shoot) onely hit it.

Kitssuog,	Cormorants.
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Obs: These they take in the night time, where they are asleepe on rocks, off at Sea, and bring in at break of day great store of them:

Yo aquéchinock,	There they swim.
Nipponamouôog,	I lay nets for them.

Obs: This they doe on shore, and catch many fowle upon the plaines, and feeding under okes upon akrons, as Geese, Turkies, Cranes, and others &c.

Ptowéi,	It is fled.
Ptowewushánnick,	They are fled.
Wunnûp, pash,	Wing, Wings.
Wunnûpaníckánawhone,	Wing-Shot.

Wuhóckgoockánwhone,	Body-Shot:
Wuskówhàn,	A Pigeon.
Wuskowhánannûaog,	Pigeons.
Wuskowhannanaûkit,	Pigeon Countrie.

Obs: In that place these Fowle breed abundantly, and by reason of their delicate Food (especially in Strawberry time when they pick up whole large Fields of the old grounds of the Natives, they are a delicate fowle, and because of their abundance, and the facility of killing them, they are and may be plentifully fed on.

Sachim: a little Bird about the bignesse of a swallow, or lesse, to which the Indians give that name because of its *Sachim* or Princelike courage and Command over greater Birds, that a Man shall often see this small Bird pursue and vanquish and put to flight the Crow and other Birds farre bigger than itselfe.

Sowwanakitauwaw, They go to the Southward.

That is the saying of the Natives, when the Geese and other Fowle at the approach of Winter betake themselves in admirable Order and discerning their Chourse even all the night long.

Chepewâukitaûog, They fly Northward.

That is when they returne in the Spring. There are abundance of singing Birds whose names I have little as yet enquired after, &c.

The Indians of Martins vineyard, at my late being amongst them, report generally, and confidently, of some Islands, which lie off from them to Sea, from whence every Morning early, certaine Fowles come and light amongst them, and returne at Night to lodging, which Island or Islands are not yet discovered, though probably, by other Reasons they give, there is Land, &c.

Taûnek-kaûog, Crane, Cranes.

Wushówunan, The hawke.

Which the Indians keep tame about their houses to keepe the little Birds from their Corne.

The generall Observation of Fowle.

How sweetly doe all the severall sorts of Heavens Birds, in all Coasts of the World, preach unto men

the prayse of their Makers Wisedome, Power, and Goodnesse, who feedes them and their young ones Summer and Winter with their several sorts of Foode: although they neither sow nor reape, nor gather into Barnes?

More particularly:

If Birds that neither sow nor reape

Nor store up any food,

Constantly find to them and theirs

A maker kind and good!

If Man provide eke for his Birds,

In Yard, in Coops, in Cage.

And each Bird spends in songs and Tunes,

His little time and Age!

What care will Man, what care will God

For's wife and children take?

Millions of Birds and Worlds will God

Sooner than his, forsake.

CHAP. XVI.

Of the Earth, and the Fruits thereof, &c.

Aûke, and	Earth or Land.
Sanaukamuck,	
Nittauke,	My Land.
Nissawnâwkamuck,	
Wuskâukamuck,	New ground.
Aquegunnitteash,	Fields worne out.
Mintúck-quash,	Trees.
Pauchautaqunnêsash,	Branch, Branches.
Wunnèpog-guash,	Leafe, leaves.
Wattáp,	A roote of Tree.
Séip,	A River.
Toyûsk,	A bridge.
Sepoêse,	A little River.
Sepoêmese,	A little Rivulet.
Takèkum,	A Spring.
Takekummûo?	Is there a Spring
Sepûo,	Is there a River.
Toyusquanûo,	Is there a Bridge.

Obs: The Natives are very exact and punctuall in the bounds of their Lands, belonging to this or that Prince or People, (even to a River, Brooke,) &c. And I have knowne them make bargaine and sale amongst themselves for a small piece, or quantity of Ground: notwithstanding a sinfull opinion amongst many that Christians have right to Heathens Lands: but of the delusion of that phrase, I have spoke in a discourse concerning the Indians Conversion.

Paugáutemisk,	An Oake.
Wómpimish,	A Chesnut Tree.
Wómpimineash,	Chesnutts.

Obs: The Indians have an Art of drying their chesnuts, and so to preserve them in their barnes for a daintie all the yeare.

Anáuchemineash, Akornes

These Akornes also they drie, and in case of want of Corne, by much boylng they make a good dish of them: yea sometimes in plentie of Corne doe they eate these Acornes for a novelty.

Wússquat, A Walnut Tree.

Wusswaquatómineug, Wallnut.

Of these Wallnuts they make an excellent Oyle good for many uses, but especially for their anoynting of their heads. And of the chips of the Walnut Tree (the barke taken off) some English in the Countrey make excellent Beere both for Tast, strength, colour, and inoffensive opening operation:

Sasaunckpâmuck, The Sassafrasse Tree.

Mishquáwtuck, The Cedar Tree.

Cówaw-ésuck, Pine, young Pine.

Wenomesíppaguash, The Vine-Tree.

Micúckaskeete, A Meadow.

Tataggoskituash, A fresh Meadow.

Maskituash, Grasse or Hay.

Wékinash-quash, Reed, Reeds.

Manísimmin, To cut or Mow.

Qussuckomineânug, The Cherry Tree.

Wuttáhimneash, Strawberries.

Obs: This Berry is the wonder of all the Fruits growing naturally in those parts: it is of itselfe Excellent: so that one of the chiefest Doctors of England was wont to say, that God could have made, but God never did make a better Berry: In some parts where the Natives have planted, I have many times seen as many as would fill a good ship within a few miles compasse: The Indians bruise them in a Morter, and mixe them with meale and make Strawberry bread.

Wuchipoquámeneash, A kind of sharp fruit like a Barbary in tast.

Sasémineash, another excellent sharp cooling Fruit growing in fresh waters all the winter, Excellent in conserve against Feavers.

Wenómeneash,	Grapes.
Wuttahimnasíppaguash,	Strawberry leaves.
Peshaûiuash,	Violet leaves.
Nummoúwinneem,	I goe to gather.
Mowinne-aûog,	He or they gather.
Atáuntowash,	Clime the Tree.
Ntáuntawem,	I clime.
Punnoûwash,	Come downe.
Npunnowaûmen,	I come downe.
Attitáash,	Hurtle-berries,

Of which there are divers sorts sweete like Currants, some opening, some of a binding nature.

Saûtaash are these Currants dried by the Natives, and so preserved all the yeare, which they beat to powder, and mingle it with their parcht meale, and make a delicate dish which they call Sautáuthig; which is as sweet to them as plum or spice cake to the English.

They also make great use of their Strawberries having such abundance of them: making Strawberry bread, and having no other Food for many dayes, but the English have exceeded, and made good Wine both of their Grapes and Strawberries in some places, as I have often tasted.

Ewáchim neash,	Corne.
Scannémeneash,	Seed Corne.
Wompiscannémeneash,	White seed-corne.

Obs: There be diverse sorts of this Corne, and of the colours: yet all of it either boild in milke, or buttered, if the use of it were knowne and received in England (it is the opinion of some skillfull in physie) it might save many thousand lives in England, occasioned by the binding nature of the English wheat, the Indian Corne keeping the body in a constant moderate loosenesse.

Aukeeteaûmen,	To plant Corne.
Quttáunemun,	To plant Corne.
Anakáusu,	A Labourer.
Anakáusichick,	Labourers.
Aukeeteaûmitch,	Planting time.
Aukeeteáhettit,	When they set Corne.

Nummatauकेeteaûmen, I have done planting.
Anaskhómmin, To how or break up.

Obs: The Women set or plant, weede, and hill, and gather and barne all the corne and Fruites of the Field: yet sometimes the man himselfe, (either out of love to his Wife, or care for his Children, or being an old man) will help the Woman which (by the custome of the Countrey) they are not bound to.

When a field is to be broken up, they have a very loving sociable speedy way to dispatch it: All the neighbours men and Women forty, fifty, a hundred, &c. joyne, and come in to helpe freely. With friendly joyning they breake up their fields, build their Forts, hunt the woods, stop and kill fish in the Rivers, it being true with them as in all the World in the Affaires of Earth or Heaven: By concord little things grow great, by discord the greatest come to nothing. *Concordiâ parvæ res crescunt, discordiâ magnæ dilabuntur.*

Anaskhig-anash,	How, Howes.
Anaskhómwock,	They how.
Anaskhommonteâmin,	They break for me.
Anaskhomwâutowwin,	A breaking up How.

The Indian women to this day (notwithstanding our Howes, doe use their naturall Howes of shells and Wood.

Monaskúnnemun,	To weede.
Monaskunnummaûtow-	A weeding or broad
win,	How.
Petascúnnemun,	To hill the Corne.
Kepenúmmín, &	To gather Corne.
Wuttúnnemun,	
Núnnowwa,	Harvest time.
Anoûant,	At harvest.
Wuttûnemitch,	When harvest is in.
Ewáchim,	
Pausinnummin,	To dry the corne.

Which they doe carefully upon heaps and Mats many dayes, before they barne it up, covering it up with Mats at night, and open it when the Sun is hot. Sókenug,

A heap of corne.

Obs: The women of the Family will commonly raise two or three heaps of twelve, fifteene, or twentie bushells a heap, which they drie in round broad heaps; and if she have helpe of her children or friends much more.

Pockhómmín.	To beat or thrash out.
Npockhómmín,	I am threshing.
Cuppockhómmín?	Doe you trash?
Wuskockkamuckómen-eash,	New ground Corne.
Nquitawánnanash,	One basket full.
Munnòte, tash.	Basket, Baskets.
Máûseck,	A great one.
Peewâsick:	A little one.
Wussaumepewâsick,	Too little.
Pokowánnanash,	Halfe a basket full.
Neesowannanash.	Two baskets full.
Shóanash,	Three.
Yowanannash,	Foure, &c.
Aníttash,	Rotten corne.
Wawéekanash,	Sweet corne.
Tawhìtch quitchemáuntamen?	Why doe you smell to it?
Auqúnnash,	Barnes.
Necawnáuquanash.	Old barnes.

Askútasquash, their Vine apple.—Which the English from them call Squashes about the bignesse of Apples of severall colours, a sweet, light, wholesome refreshing.

Uippakumíneash, The seed of them.

The Observation generall of the Fruits of the Earth.

God hath not left himselfe without wit in all parts and coasts of the world; the raines and fruitfull seasons, the Earth, Trees, Plants, &c. filling mans heart with food and gladnesse, witnesseth against and condemneth man for his unthankfullnesse and unfruitfullnesse towards his Maker.

More particular.

Yeeres thousands since, God gave command
(As we in Scripture find)

That Earth, and Trees and Plants should bring
Forth fruit each in his kind.
The wilderness remembers this
The wild and howling land
Answers the toying labour of,
The wildest Indians hand.
But Man forgets his Maker, who,
Fram'd him in Righteousness.
A paradise in Paradise, now worse
Than Indian wilderness.

CHAP. XVII.

Of Beasts, &c.

Penashímwock, Beasts.
Netasûog, Cattell.

Obs: This name the Indians give to tame Beasts, yea, and birds also which they keepe tame about their houses.

Muckquashím-wock. Wolves.
Moattôqus, A blacke Wolfe.
Tummòckquaûog, }
Nóosuppaûog, } Beaver, Beavers.
Súmhuppaûog, Beaver, Beavers.

Obs: This is a beast of wonder; for cutting and drawing of great pieces of trees with his teeth, with which and sticks and earth I have often seen, fair streams and rivers damm'd and stopt up by them: upon these streames thus damm'd up, he builds his house with stories, wherein he sits drie in his chambers, or goes into the water at his pleasure.

Mishquáshim. A red Fox.
Pequawus, A gray Fox.

Obs: The Indians say they have black Foxes which they have often seen, but never could take any of them: they say they are Manittóoes, that is, Gods, Spirits or Divine powers, as they say of every thing which they cannot comprehend.

Aûsup-pánuog, Racoone, Racoones.
Nkéke, nkéquock, Otter Otters.
Pussoûgh, The wildcat.

Ockqutchaun-nug, A wild beast of a reddish haire about the bignesse of a Pig, and and rooting like a Pig; from whence they give this name to all our Swine.

Mishánneke-quock, Squirrell, Squirrils.
Anéqusanéquussuck, A little coloured Squirril.
Waûtuiques, The Conck.

Obs: They have a reverend esteeme of this Creat-
ure, and conceive there is some Deitie in it.

Attuck, quock,	} Deere.
Nóonatch nóonatchaug,	
Moósquin,	A Fawn.
Wawwúnnes,	A young Bucke.
Kuttiomp & Paucottâu- waw,	A great Bucke.
Aunân-quunèke,	A Doe.
Qunnequáwese,	A little young Doe.
Naynayoûmewot,	A Horse.
Côwsnuck,	Cowes.
Gôatesuck,	Goates.
Hógsuck,	
Pigsuck,	Swine.

Obs: This Termination *suck*, is common in their
language and therefore they adde it to our English
Cattell, not else knowing what names to give them;
Anûm, A Dog.

Yet the varietie of their Dialects and proper speech
within thirtie or fortie miles each of other, is very
great, as appears in that word.

Anûm, The Cowweset.	} Dialect.
Ayím. The Narriganset.	
Arûm, The Qunnippiuck.	
Alûm, The Neepmuck.	

So that although some pronounce not L, nor R. yet
it is the most proper Dialect of other places, contrary
to many reports.

Enewáshim,	A Male.
Squáshim,	A Female.
Moós-sóog,	The great Oxe, or rather a red Deere.
Askûg,	A Snake.
Móaskug,	Black Snake.
Séseke,	Rattle Snake.
Natúppwock,	They feed.
Téaqua natuphétit?	What shall they eat?
Natuphétitch yo sanau- kamick.	Let them feed on this ground.

The generall Observation of the Beasts.

The Wildernesse, is a cleere resemblance of the

world, where gredie and furious men persecute and
devoure the harmlesse and innocent as the wilde
beasts pursue and devoure the Hinds and Roes.

More particular.

1. The Indians, Wolves, yea, Dogs and Swine
I have knowne the Deere devoure,
Gods children are sweet prey to all;
But yet the end proves sowre.
2. For though Gods children lose their lives,
They shall not loose an haire;
But shall arise, and judge all those,
That now their Judges are.
3. New-England's wilde beasts are not fierce
As other wild beasts are:
Some men are not so fierce, and yet
From mildnesse are they farre.

CHAP. XVIII.

Of the Sea.

Wechêkum

Kítthan,

} The Sea.

Paumpágussit, the Sea-God, or that name which they give that Deitie or Godhead which they conceive to be in the Sea.

Obs: Mishoôn, an Indian Boat, or Canow made of a Pine or Oake, or Chesnut-tree: I have seene a Native goe into the woods with his hatchet carrying onely a Basket of Corne with him, and stones to strike fire when he had felled his tree (being a Chesnut) he made him a little House or shed of the bark of it, he puts fire and followes the burning of it with fire, in the midst in many places: his corne he boyles and hath the Brook by him, and sometimes angles for a little fish: but so hee continues burning and hewing untill he hath within ten or twelve dayes (lying there at his worke alone) finished, and (getting hands,) lanced his Boate; with which afterward hee ventures out to fish in the Ocean.

Mishoonémese,

A little Canow.

Some of them will not well carry above three or foure: but some of them twenty, thirty, forty men.

Wunnauanoûnuck,

A shallop.

Wunnauanounuckquèse, A skiffe.

Obs: Although themselves have neither, yet they give them such names, which in their Language signifieth carrying Vessells.

Kitônuck,

A Ship.

Kitônuckquese,

A little Ship.

Mishittouwand,

A great Canow.

Peewâsu,

A little one.

Paugautemissaûnd,

An Oake Canow

Kowawwawaûnd,

A pine Canow.

Wompmissaûnd,

A chesnut Canow.

Ogwhan,	A boat adrift.
Wuskon-tógwhan,	It will goe adrift.
Cuttunnámúinneá,	Help me to Launch.
Cuttunnumútta,	Let us launch.
Cuttúnnamoke,	Launch.
Cuttánnummous,	I will help you.
Wútkunck,	A paddle or Oare.
Namacóuche cómishoon,	Lend me your Boate.
Paûtousnenótehuncck,	Bring hither my paddle.
Comishoónhom?	Goe you by water?
Chémosh-chémeck,	Paddle or row.
Maumínikish and	Pull up, or row lustily.
Maumanetepweéas,	
Sepâkehig,	A Sayle.
Sepagehommaûta,	Let us saile.
Wunnâgehan,	We have a faire wind.
Obs: Their owne reason hath taught them, to pull off a Coat or two and set it up on a small pole, with which they will saile before a wind ten, or twenty mile &c.	
Wauaûpunish,	Hoyse up.
Wuttáutnish,	Pull to you.
Nókanish,	Take it downe.
Pakétenish,	Let goe or let flie.
Nikkoshkowwaûmen,	We shall be drown'd.
Nquawu pshâwmen,	We overset.
Wussaûme pechepaûsha,	The sea comes in too fast upon us.
Maumaneeteántass,	Be of good courage.
Obs: It is wonderfull to see how they will venture in those Canoes, and how (being oft overset as I have myselfe been with them) they will swim a mile, yea two or more safe to Land: I having been necessitated to passe Waters diverse times: with them, it hath pleased God to make them many times the instruments of my preservation; and when sometimes in great danger I have questioned safety, they have said to me: Feare not, if we be overset I will carry you safe to Land.	
Paupaútuckquash,	Hold water.
Kínnequass,	Steere.

Tiáckomme kinniquass,	Steere right
Kunnósnepe,	A Killick, or Anchor.
Chouwophómmín,	To cast over-board.
Chouwóphash,	Cast over-board.
Touwopskhómme,	Cast anchor.
Mishittashin,	It is a storme.
Awêpesha,	It caulmes.
Awêpu,	A calme.
Nanoúwashin,	A great caulme:
Tamóccon,	Floud.
Nanashowetamóccon,	Halfe Floud.
Keesaqúshin,	High water.
Taumacoks,	Upon the Floud.
Mishittommóckon,	A great Floud.
Maüchetan and skát,	Ebb.
Mittâeskat,	A low Ebb.
Awánick Paüdhuck?	Who comes there?

Obs: I have knowne thirty or forty of their Canowes fill'd with Men, and neere as many more of their enemies in a Sea fight.

Caupaüshess,	Goe ashoare.
Caupaushâuta,	Let us goe ashoare.
Wusséheposh,	Heave out the water.
Asképunish,	Make fast the Boat.
Kspúnsh & Kspúnemoke,	Tie it fast.
Maumínikish,	Tie it hard.
Neene Cuthómwock,	Now they goe off.
Kekuthomwushánnick,	They are gone already.

Generall Observations of the Sea.

How unsearchable are the depths of the Wisedome and Power of God in separating from Europe, Asia and Africa such a mightie vast continent as America is? and that for so many ages? as also, by such a Western Ocean of about three thousand of English miles breadth in passage over?

More particular:

They see Gods wonders that are call'd
Through dreadfull Seas to passe,
In tearing winds, and roaring seas,
And calmes as smooth as glasse,

I have in Europes ships, oft been .
In King of terrours hand;
When all have cri'd, Now, now we sinck,
Yet God brought safe to land.
Alone 'mongst Indians in Canoes,
Sometime o'return'd, I have been
Halfe inch from death, in Ocean deepe,
Gods wonders I have seene.

CHAP. XIX.

Of Fish and Fishing.

Namaùus,-suck,	Fish, Fishes.
Pauganaùt, tamwock,	} Cod, Which is the first that comes a little before the Spring.
Qunnamáug-suck,	
Aumsûog, & Munnaw-hatteaüg,	
Missúckeke-kéquoock,	Lampries, The first that come in the Spring into the fresh Rivers.
	A Fish somewhat like a Herring.
	Basse.

The Indians (and the English too) make a daintie dish of the Uppaquontup, or head of this Fish; and well they may, the braines and fat of it being very much, and sweet as marrow.

Kaúposh-shaûoog, Sturgeon.

Obs: Divers part of the Countrey abound with this Fish; yet the Natives for the goodnesse and greatnesse of it, much prize it, and will neither furnish the English with so many, nor so cheape, that any great trade is like to be made of it, untill the English themselves are fit to follow the fishing.

The Natives venture one or two in a Canow, and with an harping Iron, or such like Instrument sticke this fish, and so hale it into their Canow; sometimes they take them by their nets, which they make strong of Hemp.

Ashòp, their nets. Which they will set thwart some little River or Cove wherein they kill Basse (at the fall of the water) with their arrows, or sharp sticks, especially if headed with Iron, gotten from the English, &c.

Aucup,

A little Cove or Creeke.

Aucppâwese,
Wawwhunnekesûog,
Mishquamauquock,
Osacóntuck,

A very little one.
Mackrell.
Red fish, Salmon.
A fat sweet fish, something
like a Haddock.

Mishcûp-paûog,
Sequanamaûquock,

Bream.

Obs: Of this Fish there is abundance, which the
Natives drie in the Sunne and smoake; and some
English begin to salt, both wayes they keepe all the
yeere; and it is hoped it may be as well accepted as
Cod at a Market, and better, if once knowne.

Taut-aûog,
Neeshaûog,
Sassammaûquock,
Nquittéconnaûog,
Tatackommmâûog,
Pótop-paûog,

Sheeps-heads.

} Eeles.

Porpuses.
Whales.

Which in some places are often cast up; I have
seene some of them, but not above sixtie foot long:
The Natives cut them out in severall parcells, and
give and send farre and neere for an acceptable pres-
ent, or dish.

Missêsu,
Poquêsu,
Waskêke,
Wussúckqun,
Aumaûog,
Ntaûmen,
Kuttaûmen?
Nnattuckqunnûwem
Aumáchick,
Natuckqunnuwâchick
Aumaûi,
Awcenick kukhattinea-
naumen?

The whole.
The halfe.
The Whalebone,
A taile.
They are fishing.
I am fishing.
Doe you fish?
I goe a fishing.

} Fishes.

He is gone to fish.
What doe you fish for.

Ashaûnt-teaûg,
Opponenaûhock,
Sickissuog,

Lobsters.
Oysters.
Clams.

Obs: This is a sweet kind of shellfish, which all
Indians generally over the Countrey, Winter and
Summer delight in; and at low water the women dig

for them: this fish, and the naturall liquors of it, they boile, and it makes their broth and their Nasaúmp (which is a kind of thickened broth) and their bread seasonable and savoury, in stead of Salt: and for that the English Swine dig and root these Clams where-soever they come, and watch the low water (as the Indian women do) therefore of all the English Cattell, the Swine (as also because of their filthy disposition) are most hatefull to all Natives, and they call them filthy cut throats, &c.

Ségunnock, } A Horse fish.
Poquaûhock, }

Obs: This the English call Hens, a little thick shell fish which the Indians wade deepe and dive for, and after they have eaten the meat there (in those which are good) they breake out of the shell, about halfe an inch of a blacke part of it, of which they make their Suckaûhock, or blackmoney, which is to them pretious.

Metaûhock, The Periwinkle.

Of which they make their Wómpan or white money, of halfe the value of their Suckáwhock, or blacke money, of which more in the Chapter of their Coyne.

Cumménakiss, }
Cummenakíssamen, } Have you taken store?
Cummuchickinneanâwmen? }

Numménakiss. I have taken store.

Nummuchikineanâwmen, I have killed many.

Machàge, I have caught none.

Aúmanep, A fishing line.

Aumanapeash, Lines.

The Natives take exceeding great paines in their fishing, especially in watching their seasons by night; so that frequently they lay their naked bodies many a cold night on the cold shoare about a fire of two or three sticks, and oft in the night search their Nets; and sometimes goe in and stay longer in frozen water.

Hoquaûn aûnash, Hooke, hookes.

Peewâsicks, Little hookes.

Maúmacocks, Great hookes.

Nponamouôog, I set nets for them.

Npunnouwaïmen,	I goe to search my nets.
Mihtëckquashep,	An Eele-pot
Kunnagqunneûteg,	A greater sort.
Onawangónnakaun,	A baite.
Yo onawangónnatees,	Baite with this.
Moamitteauğ,	} A little sort of fish, halfe as big as Sprats, plenti- full in Winter.
Paponaumsúog,	A winter fish, which
comes up in the brookes and rivulets; some call them	
Frost fish, from their comming up from the Sea into	
fresh Brookes, in times of frost and snow.	
Qunôsuog,	A fresh fish;
which the Indians break the ice in fresh ponds,	
when they take also many other sorts: for, to my	
knowledge the Country yeelds many sorts of other	
fish, which I mention not.	

The generall Observation of Fish.

How many thousands of Millions of those under water, sea inhabitants, in all Coasts of the world, preach to the sonnes of men on shore, to adore their glorious Maker, by presenting themselves to Him as themselves (in a manner) present their lives from the wild Ocean, to the very doores of men, their fellow creatures in New-England.

More particular.

What Habacuck once spake, mine eyes
Have often seene most true,
The greater Fishes devoure the lesse,
And cruelly pursue.
Forcing them through coves and creekes
To leape on driest sand,
To gaspe on earthie element, or die
By wildest Indians hand.
Christs little ones must hunted be
Devour'd; yet rise as Hee.
And eate up those which now a while
Their fierce devourers be.

CHAP. XX.

Of their Nakednesse and Clothing.

Paúskesu,	Naked,
Pauskesítchck,	Naked men and women.
Nippóskiss,	I am naked.

They have a two-fold nakednesse:

First, ordinary and constant, when although they have a Beasts skin, or an English mantle on, yet that covers ordinarily but their hinder parts and all the foreparts from top to toe, (except their secret parts, covered with a little Apron, after the patterne of their and our first Parents) I say all else open and naked.

Their male children goe starke naked, and have no Apron untill they come to ten or twelve yeers of age; their Female they, in a modest blush cover with a little Apron of an hand breadth from their very birth. Their second nakednesse is when their men often abroad and both men and women within doores, leave off their beasts skin, or English cloth and so (excepting their little apron) are wholly naked; yet but few of the women but will keepe their skin or cloth (though loose) or neare to them ready to gather it up about them.

Custome hath used their minds and bodies to it, and in such a freedom from any wantonnesse, that I have never seen that wantonnesse amongst them, as, (with grieve) I have heard of in Europe

Nippóskénitch,	I am rob'd of my coat.
Nippóskénick ewò,	He takes away my Coat.
Acòh,	Their Deere skin.
Tummóckquashunch,	A Beavers coat.
Nkóquashunch,	An Otters coat.
Mohéwonck,	A Rakoone-skin coat.
Natóquashunch,	A Wolves-skin coat.

Mishannéquashunck, A Squirril-skin coat.
 Neyhommaûashunck, a coat or Mantle, curiously
 made of the fairest feathers of their Neyhommaûog
 or Turkies, which commonly their old Men make;
 and is with them as velvet with us.
 Maúnek: nquittiashíagat, An English Coat or Man-
 tell.

Cáudnish, Put off.
 Ocquash, Put on.
 Neesashiagat, Two coats.
 Shwíshiagat, Three coats.
 Piuckquashiagat, Ten coats, &c.

Obs: Within their skin or coat they creepe content-
 edly, by day or night, in house, or in the woods, and
 sleep soundly, counting it a felicitie, (as indeed an
 earthly one it is;) *Intra pelliculam quemque tenere su-*
am, That every man be content with his skin.

Squáus aúhaqut, A Womans Mantle.
 Muckíis auhaqut, A child's Mantle.
 Pétacaus, An English Wastecoat.
 Petacawsunnése, A little wastecoat.
 Aútah & aútawhun, Their apron.
 Caukóanash, Stockins.
 Nquittetiagáttash, A paire of stockins.
 Mocússinass, &
 Mockussinass, Shooes.

Obs: Both these, Shoes and Stockins they make
 of their Deere skin worne out; which yet being ex-
 cellently tann'd by them, is excellent for to travell in
 wet and snow; for it is so well tempered with oyle,
 that the water cleane wrings out; and being hang'd
 up in their chimney, they presently drie without hurt
 as myselfe hath often proved.

Noonacominash, Too little.
 Taubacóminash, Big enough.
 Saunketíppo, or, Ashóna- A hat or Cap.
 quo,

Moôse, } The skin of a great beast
 as big as an Ox, some
 call it a red Deere.
 Wussuckhósu, Painted.

They also commonly paint these Moose and Deere

skins for their Summer wearing, with varietie of formes and colours.

Petouwássinug, Their Tobacco-bag,
which hangs at their necke, or sticks at their girdle, which is to them instead of an English pocket.

Obs: Our English clothes are so strange unto them, and their bodies inured so to endure the weather, that when (upon gift &c.) some of them have had English cloathes, yet in a showre of raine, I have seen them rather expose their skins to the wet, than their cloaths, and therefore pull them off, and keep them drie.

Obs: While they are amongst the English they keep on the English apparell, but pull off all, as soone as they come againe into their owne Houses, and Company.

Generall Observations of their Garments.

How deep are the purposes and Councells of God? What should bee the reason of this mighty difference of One mans children that all the Sonnes of men on this side the way (in Europe, Asia and Africa,) should have such plenteous clothing for Body, for soule! and the rest of Adams sonnes and Daughters on the other side, or America (some thinke as big as the other three,) should neither have nor desire clothing for their naked Soules, or Bodies.

More particular:

1. O what a Tyrant's custome long,
How doe men make a push,
At what's in use, though ne're so fowle,
Without once shame or blush?
2. Many thousand proper Men and Women,
I have seen met in one place:
Almost all naked, yet not one,
Thought want of clothes disgrace.
3. Israell was naked, wearing clothes!
The best clad English-man,
Not cloth'd with Christ, more naked is
Than naked Indian.

Ex. 32.

CHAP. XXI.

Of Religion, the Soule, &c.

Manit-manittówock, **God, Gods.**

Obs: He that questions whether God made the World, the Indians will teach him. I must acknowledge I have received in my converse with them, many Confirmations of those two great points, Heb. 11. 6. viz:

1. That God is.
2. That hee is a rewarder of all them that diligently seek him.

They will generally confesse that God made all: but then in speciall, although they deny not that Englishmans God made English Men, and the Heavens and Earth there! yet their Gods made them, and the Heaven, and the Earth where they dwell.

Númmus quauna-mùck- **God is angry with me.**
qun manit.

Obs: I heard a poore Indian lamenting the losse of a child at break of day, call up his Wife and children, and all about him to Lamentation, and with abundance of teares cry out! O God thou hast taken away my child! thou art angry with me: O turne thine anger from me, and spare the rest of my children.

If they receive any good in hunting, fishing, Harvest, &c. they acknowledge God in it.

Yea, if it be but an ordinary accident, a fall, &c. they will say God was angry and did it.

Musquantum manit, **God is angry.**

But herein is their Misery.

First, they branch their Godhead into many Gods.

Secondly, attribute it to Creatures.

First, many Gods: they have given me the Names of thirty-seven, which I have, all which in their solenne Worships they invoke: as,

Kautántowwit, The great South West God,
to whose House all soules goe, and from whom
came their Corne, Beanes, as they say.

Wompanànd, The Easterne God.
Chekesuwànd, The Westerne God.
Wunnaméanit, The Northerne God.
Sowwanànd, The Southerne God.
Wetuómanit, The house God.

Even as the Papists have their He and Shee Saint Protectors as St. George, St. Patrick, St. Dennis, Virgin Mary, &c.

Squàuanit, The Womans God.
Muckquachuckquànd. The Childrens God.

Obs: I was once with a Native dying of a wound, given him by some of the murtherous English (who rob'd him and run him through with a Rapier,) from whom in the heat of his wound, he at present escaped from them, but dying of his wound, they suffered Death at new Plymouth, in New England, this Native dying call'd much upon Mackquachuckquànd, which of other Natives I understood, (as they believed) had appeared to the dying young man, many yeares before, and bid him whenever he was in distresse call upon him.

Secondly, as they have many of these fained Deities: so worship they the Creatures in whom they conceive doth rest some Deitie:

Keesuckquànd, The Sun God.
Nanepaûshat, The Moone God.
Paumpágussit, The Sea.
Yotáanit, The fire God.

Supposing that Deities be in these, &c.

When I have argued with them about their Fire-God: can it say they be, but this fire must be a God, or Divine power, that out of a stone will arise in a Sparke, and when a poore naked Indian is ready to starve with cold in the House, and especially in the Woods, often saves his life, doth dresse all our Food for us, and if it be angry will burne the House about

us, yea if a sparke fall into the drie wood, burnes up the Country, (though this burning of the Wood to them they count a Benefit, both for destroying of vermin, and keeping downe the Weeds and thickets?)

Præsentem narrat quælibet herba Deum.

Every little Grasse doth tell,

The sons of Men, there God doth dwell.

Besides there is a generall Custome amongst them,
at the apprehension of any Excellency in Men, Wo-
men, Birds, Beasts, Fish, &c. to cry out Manittóo,
that is, it is a God, as thus if they see one man ex-
cell others in Wisdome, Valour, Strength, Activity
&c. they cry out

Manittóo, A God.

A God.

And therefore when they talke amongst themselves of the English ships, and great buildings, of the plowing of their Fields, and especially of Bookes and Letters, they will end thus: Manittôwock, They are Gods: Cummanittôo, You are a God, &c. A strong Conviction naturall in the soule of man, that God is filling all things, and places, and that all Excellencies dwell in God, and proceed from him, and that they only are blessed who have that Jehovah their portion.

Nickómno, A Feast or Dance.

Of this Feast they have publike, and private and that of two sorts.

First in sicknesse, or Drouth, or Warre, or Famine.

Secondly, After Harvest, after hunting, when they enjoy a caulme of Peace, Health, Plenty, Prosperity, then Nickómmo, a Feast, especially in Winter, for then (as the Turke saith of the Christian, rather the Antichristian,) they run mad once a yeare in their kind of Christmas feasting.

Powwaw, A Priest.

Powwaûog, Priests.

Obs: These doe begin and order their service, and Invocation of their Gods, and all the people follow, and joyne interchangeably in a laborious bodily service, unto sweating, especially of the Priest, who

spends himselfe in strange Antick Gestures, and Actions even unto fainting.

In sicknesse the Priest comes close to the sick person, and performes many strange Actions about him, and threatens and conjures out the sicknesse.

They conceive that there are many Gods or divine Powers within the Body of a Man: In his pulse, his heart, his Lungs, &c. I confesse to have most of these their customes by their owne Relation, for after once being in their Houses, and beholding what their Worship was, I durst never be an eye witnesse, Spectatour, or looker on, least I should have been partaker of Sathans Inventions and Worships, contrary to Ephes. 5. 14.

Nanouwétea,

An over-Seer and Orderer
of their Worship.

Neennanowwúnnemun, I will order or oversee.

They have an exact forme of King, Priest, and Prophet, as was in Israel typicall of old in that holy Land of Canaan, and as the Lord Jesus ordained in his spirituall Land of Canaan his Church throughout the whole World: their Kings or Governours called Sachimaûog, Kings and Atauskowaûg Rulers doe govern: Their Priests performe and manage their Worship: Their wise men and old men (of which number their Priests are also,) whom they call Taupowauog they make solemne speeches and Orations, or Lectures to them, concerning Religion, Peace or Warre and all things.

Nowemasútteem,

I give way at the Worship.

He or she that makes this Nickòmmo Feast or Dance, besides the feasting sometimes twenty, fifty, an hundredth yea I have seene neere a thousand persons at one of these Feasts: they give I say a great quantity of money, and all sort of their goods. (according to and sometimes beyond their Estate) in severall small parcells of goods, or money, to the value of eighteen pence, two Shillings, or thereabouts to one person: and that person that receives this Gift, upon the receiving of it, goes out and holowes thrice for the health and prosperity of the Party that gave it, the Mr. or Mistris of the Feast.

Nowemacañnash, He give these things.
 Nutteaugñash, My money.
 Nummaumachiñwash, My goods.

Obs: By this Feasting and Gifts, the Divell drives on their worships pleasantly (as he doth all false worships, by such plausible earthly Arguments of uniformities, universalities, antiquities, immunities, Dignities, Rewards unto Submitters, and the contrary to Refusers) so that they run farre and neere and aske

Awaun Nákommit, Who makes a feast?
 Nkekinneawañmen, I goe to the Feast.
 Kekineawñi, He is gone to the Feast.

They have a modest Religious perswasion not to disturb any man, either themselves English, Dutch, or any in their conscience, and worship, and therefore say:

Aquiewopwañwash, Peace, hold your peace.
 Aquiewopwañwock, He is at Prayer.
 Peeyañtam, They are praying.
 Peeyañtamwock,

Cowwéwonck, The Soule, derived from Cowwene, to sleep, because say they, it works and operates when the Body sleepes. Michachunck, the soule, in a higher notion which is of affinity, with a word signifying a looking glasse, or cleere resemblance, so that it hath its name from a cleere sight or discerning, which indeed seemes very well to suit with the nature of it.

Wuhóck, The Body.
 Nohòck: cohòck, My body, your body.
 Awaunkeesitteoñwincoh-òck, Who made you?

Tunna-awwa commitch- Whether goes your soule
 ichunckkitonckquéan? when you die?
 Anan sowanakitañwaw, It goes to the South West.

Obs: They believe that the soules of Men and Women men goe to the South-west, their great and good men and Women to Cautantouwit his house, where they have hopes (as the Turkes have of carnall Joyes): Murtherers, thieves and Lyers, their soules (say they) wander restlesse abroad.

Now because this Book (by Gods good Providence) may come into the hand of many fearing God, who may also have many an opportunity of occasionall discourse with some of these their wild Brethren and Sisters, and may speake a word for their and our glorious Maker, which may also prove some preparatory Mercy to their Soules: I shall propose some proper expressions concerning the Creation of the world, and mans Estate and in particular theirs also, which from myselfe many hundredths of times, great numbers of them have heard with great delight, and great convictions: which who knowes (in Gods holy season) may rise to the exalting of the Lord Jesus Christ in their conversion and salvation?

Nétop Kunnatótemous. Friend, I will aske you a Question.

Nntótema. Speake on.

Tocketunnántum? What thinke you?

Awaun Keesiteoûwin Who made the Heavens?

Kéesuck?

Aûke Wechêkom? The Earth, the Sea.

Mittauke, The World.

Some will answer Tattá, I cannot tell, some will answer Manittôwock, the Gods.

Tà suóg Manittowock, How many Gods bee there?

Maunaúog Mishaúnawock Many, great many.

Netop macháge, Friend, not so.

Paûsuck naúnt manít, There is onely one God.

Cuppíssittone, You are mistaken.

Cowauwaúnemum, You are out of the way.

A Phrase which much pleaseth them, being proper for their wandering in the Woods, and similitudes greatly please them.

Kukkakótemous, wachit- I will tell you, presently.
quáshouwe.

Kuttaunchemókous. I will tell you newes.

Paûsuck naúnt manít One onely God made the
kéésittin keesuck, &c. Heavens &c.

Napannètashèmittan nau- Five thousand yeers agoe,
gecautúmmonabnshque, and upwards.

Naúgom naúnt wukkesit-He alone made all things.
 tinnés wâmeteâgun,
 Wuche mateâg, Out of nothing.
 Quttatashuckqunna- In six dayes he made all
 caus-keesitinnés wâme, things.
 Nquittaquúne, The first day hee made
 Wuckéésitin weqâi, the Light.
 Neesqunne, The second day Hee made
 Wuckéésitin Keésuck, the Firmament.
 Shúckqunne wuckéésitin The third day hee made
 Áúkekà wechêkom, the Earth and sea.
 Yóqunne wuckkéésitin The fourth day he made
 Nippaúus kà Nanepaú- the Sun and the Moon.
 shat,
 Neenash-mamockíuwash Two great Lights.
 wêquanantiganash,
 Kà wâme anócksuck, And all the Starres.
 Napannetashúckqunne The fifth day hee made
 Wuckéésittinpussuck- all the fowle.
 seesuckwâme,
 Keesuckquíuke, In the Ayre or Heavens
 Kawámeaúmuásuck, We- And all the Fish in the
 chekommiuke, Sea.
 Quttatashúckqunne Wuck- The sixth day hee made
 keésittin penashímwock all the Beasts of the
 wamè, Field.
 Wuttàke wuckèwuckees- Last of all he made one
 ittín pausuck Enín, or, Man.
 Eneskéetomp,
 Wuche mishquòck, Of red Earth,
 Kawesuonckgonnakaûnes And call'd him Adam,
 Adam, túppautea mish- or red Earth.
 quòck,
 Wuttàke wuchè Then afterward, while
 Câwit mishquock, Adam or red Earthslept.
 Wuckaudnúmmenes manit God tooke a rib from Ad-
 peetaúgonwuche Adam, am, or red Earth.
 Kà wuchè peteaúgon And of that rib he made
 Wukkeessitínnés pau- One woman.
 suck squàw,
 Kà pawtouwúnnes Adâm- And brought her to
 uck Adam.

Nawônt Adam wuttunna- When Adam saw her, he
 waunnuppeteâgon ewò, said, this is my bone.
 Enadatashúckqunneaquêi The seventh day hee rested
 Nagaû wvchè quttatash- And therefore English-
 úckqune anacaûsuock, men worke six days
 Englishmánnuck,
 Enadatashuckqunnóckat- On the seventh day they
 taubataumwock. praise God.

Obs: At this Relation they are much satisfied, with
 a reason why (as they observe) the English and
 Dutch, &c. labour six dayes, and rest and worship
 the seventh.

Besides, they will say, Wee never heard of this
 before; and then will relate how they have it from
 their Fathers, that *Kautántowwit* made one man and
 woman of a stone, which disliking, he broke them
 in pieces, and made another man and woman of a
 Tree, which were the Fountaines of all mankind.

They apprehending a vast difference of Knowledge
 betweene the English and themselves, are very obser-
 vant of the English lives: I have heard them say to
 an Englishman (who being hindred, broke a promise
 to them) you know God, will you lie Englishman?

Nétop kíkita, Hearken to mee.
 Englishmánnuck, Englishmen.
 Dutchmánnuck, keenou- Dutch men, and you and
 win kà wamé mittaukê- all the world when they
 kukitonck quéhettit, die.
 Mattux swowánná Their soules goe not to
 kit aûog michichónck- the Southwest.
 quock,

Wame, ewò pâwsuck, All that know that one
 Manít wáwóntakick, God.
 Ewò manít waumaûsa- That love and feare
 chick kà uckqushán- Him.
 chick, They goe up to Heaven.

Keesaqut aûog,
 Michéme weeteantám- They ever live in joy.
 woock,

Naûgom manít wêkick, In Gods owne House.
 Ewo manít mat wauón- They that know not this
 takick, God.

Matwaumaûsachick,	That love.
Mât ewò uckqushánchick,	And feare him not.
Kamóotakick,	Thieves.
Puppannouwáchick	Lyers.
Nochisquauónchick	Vnclean persons.
Nanompaníssichick,	Idle persons.
Kemineíachick,	Murtherers
Mammaûsachick,	Adulterers.
Nanisquégachick,	Oppressors or fierce.
Wame naûmakiaûog,	They go to Hell or the Deepe.
Michem maûog,	They shall ever lament.
Awaum kukkakotemóg- wunnes?	Who told you so?
Manittoowussuckwheke,	Gods booke or writing.

Obs: After I had (as farre as my language would reach) discoursed (upon a time) before the chief Sachim or Prince of the Countrey, with his arch priests, and many other in a full assembly; and being night, wearied with travell and discourse I lay down to rest; and before I slept I heard this passage: A Qunnih-ticut Indian (who had heard our discourse) told the Sachim Miantunnómu that soules went up to Heaven, or downe to Hell; For, saith he, our Fathers have told us, that our soules go to the Southwest. The Sachim answered, But how doe you know yourselfe, that your soules goe to the Southwest; did you ever see a soule goe thither? The Native replied; when did he (naming my selfe) see a soul goe to Heaven or Hell? The Sachim againe replied: He hath books and writings, and one which God himselfe made, concerning mens soules, and therefore may well know more than wee that have none, but take all upon trust from our forefathers.

The said Sachim, and the chiefe of his people, discoursed by themselves, of keeping the Englishmans day of worship, which I could easily have brought the Countrey to, but that I was persuaded, and am, that Gods way is first to turne a soule from its Idolls, both of heart, worship and conversation, before it is capable of worship, to the true and living God, according to 1. Thes. 1. 9. You turned to God from Idolls

to serve or worship the living and true God. As also, that the two first Principles and Foundations of true religion or Worship of the true God in Christ, are Repentance from dead workes, and Faith towards God, before the Doctrine of Baptisme or washing and the laying on of hands, which containe the Ordinances and Practises of worship; the want of which, I conceive is the bane of million of soules in England, and all other Nations professing to be Christian Nations, who are brought by publique authority to Baptisme and fellowship with God in Ordinances of worship, before the saving worke of repentance, and a true turning to God, Heb. 6. 2.

Nétop kitonckquëan kun- Friend when you die you
núppamin michéme, perish everlastingly.

Michéme cuppauqua You are everlastingly
neímmin, undone.

Cummusquauna múckqun God is angry with you.
manít.

Cuppauquanúckqun, He will destroy you.
Wuché cummanittó wock- For your many Gods.
manáuog.

Wame pitch chíckauta The whole world shall
mittaúke. ere long be burnt.

Obs: Upon the relating that God hath once destroyed the world by water; and that he will visit it the second time with consuming fire: I have been asked this profitable question of some of them, What then will become of us? Where then shall we be?

Manít ánowat Cuppittak- God commandth, that all
únnamun wèpe wáme. Men now repent.

The generall Observation of Religion, &c.

The wandring Generations of Adams lost posteritie, having lost the true and living God, their Maker, have created out of the Nothing of their own inventions many false and fained Gods and Creators.

More particular.

Two sorts of Men shall naked stand,
Before the burning ire

Of him, that shortly shall appeare,
In dreadfull flaming fire.
First, Millions know not God, nor for
His knowledge care to-seeke:
Millions have knowledge store, but, in
Obedience, are not meeke.
If woe to Indians, where shall Turk,
Where shall appeare the Jew?
O, where shall stand the Christian false?
O blessed then the true.

CHAP. XXII.

Of their Government and Justice.

Sâchim-maûog,	King, Kings.
Sachimâûonck,	A kingdome or Monarchie.
Obs: Their Government is Monarchicall, yet at present the chiefest government in the countrey is divided betweene a younger Sachim, Miantunnnômu, and an elder Sachim, Caunoûnicus, of about four-score yeeres old, this young Mans uncle; and their agreement in the Government is remarkable. The old Sachim will not be offended at what the young Sachim doth; and the young Sachim will not doe what hee conceives will displease his Uncle.	
Saunks,	The Queen, or Sachims Wife.
Sauncksquâaog,	Queenes.
Otân,-nash,	The towne, townes.
Otanick,	To the towne.
Sachimmaacommock,	A Princes house,
which according to their condition is farre different from the other house, both in capacity or receit, and also the finenesse and quality of their Mats.	
Ataúskawaw-wauog,	Lord, Lords.
Wauóntam,	A Wise man or Counsellour.
Wauóntakick,	Wise men.
Enàtch or eàtch Keèn	Your will shall be law.
anawáyea,	
Enatch neèn ánowa,	Let my word stand.
Ntínnume,	He is my man.
Ntacquêtunck ewò	He is my subject.
Kuttackquêtous,	I will subject to you.

Obs: Beside their generall subjection to the highest Sachims to whom they carry presents: They have

also particular Protectors, under Sachims, to whom they also carry presents and upon any injury received, and complaint made, these Protectors will revenge it.

Ntannôtam,	I will revenge it.
Kuttannôtous,	I will revenge you.
Miâwene,	A Court or meeting.
Wépe cummiâwene,	Come to the meeting.
Miawêtuck,	Let us meet.
Wauwhàutowash,	Call a meeting.
Miawêmucks,	At a meeting.
Miawêhettit,	When they meet.

Obs: The Sachims, although they have an absolute Monarchie over the people: yet they will not conclude of ought that concernes all, either Lawes, or Subsidies, or warres, unto which the People are averse, and by gentle perswasion cannot be brought.

Peyaùtch naûgum,	Let himsele come here.
Pétiteatch,	Let him come.
Mishaúntowash,	Speake out.
Nanántowash,	Speake plaine.
Kunnadsíttamenwèpe,	You must inquire after this.
Wunnadsittamútta,	Let us search into it.
Neen pitch-nnadsittamen,	I will inquire into it.
Machíssu ewò,	He is naught.
Cuttiantacompāwwem,	You are a lying fellow.
Cuttiantakiskquāwquaw,	You are a lying woman.
Wèpe cukkúmmoot,	You have stole.
Mat mēshnawmōnash,	I did not see those things.
Mât mēshnummanmenash	I did not take them.
Wèpekunnishquêko cum-	You are fierce and quar-
miskissawwaw,	relsome.

Obs: I could never discerné that excesse of scandalous sins amongst them, which Europe aboundeth with. Drunkenness and gluttony, generally they know not what sinnes they be; and although they have not so much to restraine them (both in respect of knowledge of God and Lawes of Men) as the English have, yet a man shall never heare of such crimes amongst them of robberies, murthers, adulteries, &c. as amongst the English: I conceive that

the glorious Sunne of so much truth as shines in England, hardens our English hearts; for what the Sunne softeneth not, it hardens.

Tawhitch yó enêan?	Why doe you so?
Tawhitch cummootóan?	Why doe you steale?
Tawhitch nanompaniêan?	Why are you thus idle or base?
Wewhepapúnnoke,	Bind him.
Wèpe kunnishaûmis,	You kild him.
Wépe kukkemieantín,	You are the murtherer.
Sasaumitaúwhitch,	Let him be whipt.
Upponckquittaúwhitch,	Let him be imprisoned.
Níppitch ewó,	Let him die.
Niphéttitch,	Let them die.
Niss-Nissoke,	Kill him.
Púm-púmموke,	Shoot him.

Obs: The most usuall Custome amongst them in executing punishments, is for the Sachim either to beate, or whip, or put to death with his owne hand, to which the common sort most quietly submit: Though sometimes the Sachim sends a secret executioner one of his chiefest Warriours to fetch off a head, by some sudden unexpected blow of a Hatchet, when they have feared Mutiny by publike execution.

Kukkeechequaûbenitch,	You shall be hanged.
Níppansínea,	I am innocent.
Uppansínea-ewo,	He is innocent.
Matmeshnowaûwon,	I knew nothing of it.
Nnowaúntum,	I am sorry.
Nummachiemè,	I have done ill.
Aumaúnemoke,	Let it passe, or take away this accusation.
Konkeeteatch Ewo,	Let him live.
Konkeeteáhetti,	Let them live.

Observation generall, of their Government.

The wildest of the Sonnes of Men have ever found a necessity, (for preservation of themselves, their Families and Properties) to cast themselves into some Mould or forme of Government.

More particular.

Adulteries, Murthers, Robberies, Thefts,

Wild Indians punish these!

And hold the scales of justice so,

That no man farthing leese.

When Indians heare the horrid filths,

Of Irish, English Men

The Horrid Oaths and Murthers late,

Thus say these Indians then,

We weare no Cloaths, have many Gods,

And yet our sinnes are lesse:

You are Barbarians, Pagans wild,

Your land's the wilderness.

CHAP. XXIII.

Of Marriage.

Wuskéne,	A young man.
Keegsquaw,	A Virgin or Maide.
Segaño,	A widdower.
Segoúsquaw,	A widdow.
Wusséntam,	He goes a wooing.
Nosénemuck,	He is my sonne in Law.
Wussenetúock,	They make a match.
Awetawátuock,	

Obs: Single fornication they count no sin, but after Marriage (which they solemnize by consent of Parents and publique approbation publicuely) then they count it hainous for either of them to be false.

Mammaûsu,	An Adulterer.
Nummammógwunewò,	He hath wronged my bed.
Pallé nochisquaûaw,	He or she hath committed adultery.

Obs: In this case the wronged party may put away or keepe the party offending: commonly, if the woman be false, the offended Husband will be solemnly revenged upon the offender, before many witnesses, by many blowes and wounds, and if it be to Death, yet the guilty resists not, nor is his Death revenged.

Nquittócaw,	He hath one Wife.
Neesócaw,	He hath two Wives.
Sshócowaw,	He hath three.
Yocowaw,	Foure wives &c.

Their Number is not stinted, yet the chiefe Nation in the Countrey, the Narrigansets (generally) have but one Wife.

Two causes they generally alledge for their many wives.

First desire of Riches, because the Women bring

in all the increase of the Field, &c. the Husband onely fisheth, hunteth &c.

Secondly, their long sequestering themselves from their wives after conception, until the child be weaned, which with some is long after a yeare old, generally they keep their children long at the breast.

Committamus, Cowéewo, Your wife.

Tahanawatu? ta shincom- How much gave you for
maúgemus, her.

Napannetashom paúga- Five fathome of their
tash, Money.

Qutta-énada shoasuck ta Six or seven or eight
shompaugatah, fathome.

If some great Mans daghter, Piuckquompaúgatah,
ten fathome.

Obs: Generally the Husband gives these payments for a Dowrie, (as it was in Israell) to the Father or Mother, or guardian of the Maide. To this purpose if the Man be poore, his Friends and Neighbours doe pummenumminteáuguash, that is contribute Money toward the Dowrie.

Nummittamus Nullógana, My Wife.

Waumaúsu, Loving.

Wunnêkesu, Proper.

Maânsu, Sober and chast.

Muchickéhea, Fruitfull.

Cutchashekeâmis? How many children have
you had.

Nquittékea, I have had one.

Neesékea, Two &c.

Obs: They commonly abound with children, and increase mightily; except the plague fall amongst them, or other lesser sicknesses, and then having no meanes of recovery, they perish wonderfully.

Katoû eneéchaw, She in falling into Travell.

Néechaw, She is in Travell.

Paugcót che nechaúwaw, She is already delivered.

Kitummâyi-mes-néchaw, She was just now delivered.

Obs: It hath pleased God in wonderfull manner to moderate that curse of the sorrowes of child bearing to these poore Indian women: So that ordinarily

they have a wonderfull more speedy and easie Travell, and delivery then the women of Europe: not that I think God is more gracious to them above other women, but that it followes, First from the hardnesse of their constitution, in which respect they beare their sorrowes the easier. Secondly from their extraordinary great labour (even above the labour of men) as in the field, they sustaine the labour of it, in carrying of mighty Burthens, in digging clammes and getting other Shelfish from the Sea, in beating all their Corne in Morters, &c. Most of them count it a shame for women in Travell to make complaint, and many of them are scarcely heard to groane. I have often knowne in one Quarter of an houre a Woman merry in the House, and delivered and merry againe, and within two dayes abroad, and after foure or five dayes at worke, &c.

Noosâwwaw,	A Nurse.
Nòonsu Nonânnis,	A sucking Child.
Wunnunògan,	A Breast.
Wunnunnóganash,	Breasts.
Munnúnug,	Milke.
Aumaúneman,	To take from the breast, or weane.

Obs: they put away (as in Israell) frequently for other occasions besides adultery, yet I know many Couples that have lived twenty, thirty, forty yeares together.

Npakétam,	I will put her away.
Npakénaqnn,	I am put away.
Aquiepakétash,	Doe not put away.
Aquèipokesháttous,	Doe not break the knot of Marriage.
Awetawátuonck,	Twins.
Tackquiúwock,	Orphans.
Towiú ûwock,	I am an Orphane.
Ntouwiû,	A Guardian.
Wáuchaūnat,	Guardians.
Wauchaūamachick,	My charge or Pupill, or Ward.
Nullóquaso,	
Peewaūqun,	Leoke well to him, &c.

Generall Observation of their Marriage.

God hath planted in the Hearts of the Wildest of the sonnes of Men, an High and Honourable esteeme of the Marriage bed, insomuch that they universally submit unto it, and hold the Violation of that Bed, Abominable, and accordingly reape the Fruit thereof in the abundance of posterity.

More particular.

When Indians heare that some there are,
 (That Men the Papists call)
 Forbidding Marriage Bed and yet,
 To thousand Whoredomes fall:
 They aske if such doe goe in cloathes,
 And whether God they know?
 And when they heare they're richly clad,
 Know God, yet practice so,
 No sure they're Beasts not men (say they)
 Mens shame and foule disgrace,
 Or men have mixt with Beasts and so,
 Brought forth that monstrous Race.

CHAP. XXIV.

Concerning their Coyne.

The Indians are ignorant of Europes Coyne; yet they have given a name to ours, and call it Monèash from the English money.

Their owne is of two sorts; one white, which they make of the stem or stocke of the Periwinkle, which they call, Meteaûhock, when all the shell is broken off: and of this sort six of their small Beads (which they make with holes to string the bracelets) are currant with the English for a Penny

The second is black, inclining to blew, which is made of the shell of a fish, which some English call Hens, Poquaûhock, and of this sort three make an English penny.

They that live upon the Sea side generally make of it, and as many make as will.

The Indians bring downe all their sorts of Furs, which they take in the countrey, both to the Indians and to the English for this Indian Money: this Money the English, French and Dutch, trade to the Indians, six hundred miles in severall parts (North and South from New-England) for their Furies, and whatsoever they stand in need of from them: as Corne, Venison, &c.

Nquittómpscat,	1 penny.
Neesaúmscat,	2 pence.
Shwaúmscat,	3 pence.
Yowómscat,	4 pence.
Napannetashaúmscat,	5 pence.
Quttatashaúmscat, or quttauatu,	6 pence.
Enadatashaúmscat,	7 pence.

Shwoasuck tashaúmscát, 8 pence.

Paskugittashaúmscát, 9 pence.

Piuckquaúmscát, 10 pence.

Piuckquaúmscát nabna-
qùit, 11 pence.

Piuck quamúscát nab-
nées, &c. 12 pence.

Obs: This they call Neén, which is two of their
Quáttuatues, or six pence.

Piuckquaúmscát nab-
nashoásuck, which 18d. 3 quttáuatues.
they call Shwín.

Neesneecheckaúmscát 2s. 4 quttáuatues.
nab yòh, or, yowin,

Shwínchekaúmscát, or 2s. 6d. 5 quttáuatues.
napannetashin,

Shwínchekaúmscát, 2s. 6d. 6 quttáuatues.

Yow innchekaúmscát nab 3s. 6d. 7 quttáuatues.
neése,

Yowinncheckaúmscát 4s. 8 quttáuatues.
nabnashòasuck,

Napannetashwin- 4s. 6d. 9 quttáuatues.
checkaúmscát nab yòh,

Quttatashincheck aum- 5s. 10 quttáuatues
scát, or more commonly or
used Puickquat, 10 six pences.

Obs: This Piúckquat being sixtie pence, they call
Nquittómpeg, or Nquitnishcaúsu, that is, one fathom,
5 shillings.

This one fathom of this their stringed money, now
worth of the English but five shillings (sometimes
more) some few yeeres since was worth nine, and
sometimes ten shillings per Fathome: the fall is oc-
casioned by the fall of Beaver in England. The Na-
tives are very impatient, when for English commo-
dities they pay so much more of their money, and not
understanding the cause of it; and many say the
English cheat and deceive them, though I have la-
boured to make them understand the reason of it.

Neesaumpaúgatuck, 10 shil. 2 Fathom.

Shwaumpaúgatuck, 15 shil. 3 Fathom.

Yowumpaúgatuck, &c. 20 shil. 4 Fathom

Piuckquampáugatuck, or, 50 shil. 10 Fathom.

Nquit pauseck,

Neespausuckquompáug- 5 lib' 20 Fathome.
atuck,

Shwepaûsuck, 30 Fathome.

Yowe paûsuck, &c.

Nquittemittannauganom- 40 Fathome, or, 10
páugatuck, pounds.

Tashincheckompaúga- How many Fathom?
tuck?

Obs: Their white they call Wompam (which signifies white): their black Suckauhock (Sácki signifying blacke.)

Both amongst themselves, as also the English and Dutch, the blacke peny is two pence white; the blacke fathom double, or, two fathom of white.

Wepekuttassamompatím- Change my money.
min,

Suckaúhock nausakésa- The blacke money.
chick,

Wauômpeg, or Wauompé- Give me white.
sichick-mêsim,

Assawompatíttea, Come, let us change.

Anâwsuck, Shells.

Meteaûhock, The Periwinkle.

Suckauanaûsuck, The blacke shells.

Suckauaskéesaquash, The blacke eyes, or, that
part of the shel-fish called Poquaûhock (or Hens)
broken out neere the eyes, of which they make the
blacke.

Puchwhéganash and Awle blades.

Múcksuck,

Papuckakiuash, Brittle or breaking,

which they desire to be hardened to a brittle temper.

Obs: Before ever they had awle blades from Europe, they made shift to bore this their shell money with stones, and to fell their trees with stone set in a wooden staff, and used wooden howes; which some old and poore women (fearfull to leave the old tradition) use to this day.

Natouwómpitea, A Coyner or Minter.

Nnanatouwómpiteem, I cannot coyne.

Natouwómpitees,	Make money or Coyne.
Puckhûmmin,	To bore through.
Puckwhegonnaûtick,	The awle blade sticks.
Tutteputch anâwsin,	To smooth them, which they doe on stones.
Qussûck-anash,	Stone, stones.
Cauómpsk,	A whetstone.
Nickáutick,	A kind of wooden Pincers or Vice.
Enomphómmmin,	To thread or string.
Aconaúnnaûog,	Thread the Beads.
Enomphómmmin,	Thread, or string these.
Enomphósachick,	Strung ones.
Sawhoog & Sawhósachick,	Loose Beads.
Naumpacoûin,	To hang about the necke.

Obs: They hang these strings of money about their necks and wrists; as also upon the necks and wrists of their wives and children.

Máchequoce, a Girdle; which they make curiously of one, two, three, foure and five inches thicknesse and more, of this money which (sometimes to the value of ten pounds and more) they weare about their middle and as a scarfe about their shoulders and breasts.

Yea, the Princes make rich Caps and Aprons (or small breeches) of these Beads thus curiously strung into many formes and figures: their blacke and white finely mixt together.

Observations generall of their Coyne.

The sonnes of men having lost their Maker, the true and onely Treasure, dig downe to the bowels of the earth for gold and silver; yea, to the bottome of the sea, for shells of fishes, to make up a Treasure, which can never truly enrich nor satisfie.

More particular.

The Indians prize not English gold,

Nor English, Indians shell:

Each in his place shall passe for ought.

What ere Men buy or sell.

English and Indians all passe hence,
To an eternall place,
Where shels nor finest golds' worth ought,
Where noughts' worth ought but Grace.
This Coyne the Indians know not of,
Who knowes how soone they may?
The English knowing, prize it not,
But fling't like drosse away.

CHAP. XXV.

Of their Buying and Selling.

Anaqushaúog,	
or	Traders.
Anaqushánchezick,	
Anaqushénto,	Let us trade.
Cuttasha?	Have you this or that?
Cowachaúnam?	
Nítasha,	I have.
Nowachaunum,	
Nquénowhick,	I want this, &c.
Nowèkineam,	I like this.
Nummachinnámmín,	I doe not like.
Máunetash nquénowhick,	I want many things.
Cuttattaúamish,	I will buy this of you.
Nummouanaquish,	I come to buy.
Mouanaqushaúog,	Chapmen.
Mounaqushánchezick,	

Obs: Amongst themselves they trade their Corne, skins, Coates, Venison, Fish, &c. and sometimes come ten or twenty in a Company to trade amongst the English.

They have some who follow onely making of Bowes, some Arrowes, some Dishes (and the women make all their Earthen Vessells) some follow fishing, some hunting: most on the Sea side make Money, and Store up shells in Summer against Winter whereof to make their money.

Nummautanaqúsh,	I have bought.
Cummanóhamín?	Have you bought?
Cummanóhamóush,	I will buy of you.
Nummautanóhamín,	I have bought.
Kunnauntatáumish,	I come to buy this.
Comaunekunnuo?	Have you any cloth?
Koppócki,	Thick cloth.

Wassáppi,
 Súckinuit,
 Mishquinuit,
 Wómpinuit,

Thin.
 Black, or blackish.
 Red Cloth.
 White cloth.

Obs: They all generally prize a Mantle of Eng-
 or Dutch Cloth before their owne wearing of Skins
 and Furres, because they are warme enough and
 Lighter.

Wompeqūayi, Cloth inclining to white,
 which they like not, but desire to have a sad colour
 without any whitish haire suiting with their own nat-
 urall Temper, which inclines to sadnese.

Etouwawāyi,	Wollie on both sides.
Muckūcki,	Bare without wool.
Chechéke maútsha,	Long lasting.
Qúnnascat,	Of a great breadth.
Túockquscat,	Of little breadth.
Wúss,	The Edge or list.
Aumpácunnish,	Open it.
Tuttepàcunnish,	Fold it up.
Mat Weshegganúnno,	There is no work on it.
Tanógganish,	Shake it.
Wúskanuit,	New Cloth.
Tanócki, tanócksha.	It is torne or rent.
Eatawús,	It is Old.
Quttaûnch,	Feele it.
Audtà,	A paire of small breeches or Apron.

Cuppàmírh, I will pay you, which is a word newly
 made from the English word pay.

Tahenautu?	What price?
Tummòck cumméinsh,	I will pay you Beaver.
Teaūguock Cumméinsh,	I will give you Money.
Wauwunnegachick,	Very good.

Obs: They have great difference of their Coyne
 as the English have: Some that will not passe with-
 out Allowance and some again made of a Counterfeit
 shell, and their very blacke counterfeited by a Stone
 and other Materialls; yet I never knew any of them
 much deceived, for their danger of being deceived
 (in these things of Earth) makes them cautelous.

Cosaúmawem, You aske too much.

Kuttiackqussaûwew,	You are very hard.
Aquie iackqussaûme,	Be not so hard.
Aquie Wussaûmowash,	Doe not aske much.
Tashin Commê sim?	How much shall I give you?
Kutteaûg Commeinsh,	I will give you your money?

Nkêke Comméinsh,	I will give you an Otter.
Coanombuqusse,	You have deceived,
Kuttassokakómme, ,	

Obs: Who ever deale or trade with them had need of Wisedome, Patience and Faithfulnesse in dealing; for they frequently say Cuppánnawen, you lye, Cuttassokakómme, you deceive.

Misquésu Kunúkkeke,	Your otter is reddish.
Yè aúwusse Wunnêgin,	This is better.
Yo chippaúatu,	This is of another price.
Aagausaúatu,	It is Cheap.
Muchickaúatu,	It is deare.
Wuttunnaúatu,	It is worth it.
Wunishaúnto,	Let us agree.
Aquie neesquttónck	Doe not make adoe.
qussish,	

Wuché nquittompscat, About a penny.
They are marvellous subtle in their Bargaines to save a penny; And very suspicious that English Men labour to deceive them: Therefore they will beate all markets and try all places, and runne twenty, thirty, yea forty mile, and more, and lodge in the Woods to save sixpence.

Cummámmenash nitteaú- Will you have my money?
guash?

Nonânum,	I cannot.
Nðonshem.	
Tawhitch nonanumêan?	Why can you not?
Macháge nkóckie,	I get nothing.
Tashaumskussayicom-	How many spans will you
mesim?	give me?
Neesaumsquussáyi,	Two spans.
Shwaumscussáyi,	Three spans.
Yowompscussáyi,	Foure spans.
Napannetashaumscuss-	Five spans.
áyi,	

Quttatashaumskussâyi,	Six spans.
Endatashaumscussâyi,	Seven spans.
Enadatashaumskuttonâyi,	Seven spans.
Cowénaweke,	You are a rich Man.

Obs: They will often confesse, for their own ends, that the English are richer and wiser, and valianter than themselves; yet it is for their own ends, and therefore they adde Nanoùe, give me this or that, a disease which they are generally infected with; some more ingenuous, scorne it, but I have often seene an Indian with great quantities of money about him beg a Knife of an English man who happily hath had never a penny of money.

Akétash-tamòke,	Tell my money.
Now ánnakese,	I have mis-told.
Cosaûmakese,	You have told too much.
Cunnoónakese,	You have told too little.
Shoo kekíneass,	Looke here.
Wunêtu nitteaûg,	My money is very good.
Mamatissuôgkutteaû-	Your Beads are naught.
quock,	

Tashin mesh commaûg?	How much have you given?
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Chichêgin,	A Hatchet.
Anaskûnck,	A Howe.
Maumichémanege,	A Needle.
Cuttatuppaûnamum,	Take a measure.
Tatuppauntúhomin,	To weigh with scales.
Tatuppauntúock,	They are weighing.
Netâtûp,	It is all one.

Kaukakíneamuck,	} A looking Glasse.
Pebenochichauquâ-	
nick?	

Obs: It may be wondred what they doe with Glasses, having no beautie but a swarfish colour, and no dressing but nakednesse; but pride appeares in any colour, and the meanest dresse; and besides generally the Women paint their faces with all sorts of colours.

Cummanohamôgunna,	They will buy it of you.
Cuppittakûnnemous,	Take your cloth againe.
Cuppittakunnami?	Will you serve me so?

Cosaumpeekúnneman,	You have tore me off too little cloth.
Cummachetannakuna- mous,	I have torn it off for you.
Tawhitch cuppittakuna- miëan?	Why doe you turne it up on my hand.
Kutchichêginash, kaukin- ne pokéshaas,	Your Hatchets will be soone broken.
Teâno wâskishaas,	Soone gapt.
Natouashôckquittea,	A Smith.
Kuttattaú amish aûke,	I would buy land of you.
Tou núckquaque?	How much?
Wuchè wuttotânick,	For a towne, or, Plantation,
Nissékineam,	I have no mind to seeke.
Indiansuck sekineám- wock,	The Indians are not wil- ling.
Noonapúock naûgum,	They want roome them- selves.
Cowetompátimmin,	We are friends.
Cummaugakéamish,	I will give you land.
Aquie chenawaûsish,	Be not churlish.

Generall Observation of Trade.

O theinfinite wisdom of the most holy wise God, who hath so advanced Europe, above America, that there is not a sorry Howe, Hatchet, Knife, nor a rag of cloth in all America, but what comes over the dreadfull Atlantick Ocean from Europe: and yet that Europe be not proud, nor America discouraged; what treasures are hid in some parts of America, and in our New English parts, how have foule hands (in smoakie houses) the first handling of those Furies which are after worne upon the hands of Queens and heads of Princes.

More particular:

1. Oft have I heard these Indians say,
These English will deceive us.
Of all that's ours, our lands and lives
In th' end they will bereave us.

2. So say they, whatsoever they buy,
 (Though small) which shewes they 're shie
 Of Strangers, fearfull to be catcht
 By Fraud, deceit, or lie.
3. Indians and English feare deceits,
 Yet willing both to be
 Deceiv'd and couzen'd of precious soule
 Of Heaven, Eternitie.

CHAP. XXVI.

Of Debts and Trusting.

Noónat, I have not money enough
 Noonamautuckquáwhe, Trust me.
 Kunnoonamaútuck-

quaush,

Obs: They are very desirous to come into debt, but then he that trusts them must sustaine a two fold losse:

First, Of his Commoditie.

Secondly, Of his Custome, as I have found by deare experience: Some are ingenuous, plaine hearted and honest; but the most never pay unlesse a man follow them to their severall abodes, townes and houses, as I my selfe have been forc'd to doe, which hardship and Travells it hath yet pleased God to sweeten with some experiences and some little gaine of Language.

Nonamautuckquahégín- Debts.
 ash,

Nosamautackquáwhe, I am much in debt.

Pitch nippáutowin, I will bring it you.

Chenock naquómbeg cup- When will you bring mee
 pauútiin nitteaûguash, my money?

Kunnaúmpatous, I will pay you.

Kukkeéskwhush,

Keéskwhim, teaugmésin, Pay me my money.

Tawhítch peyáuyean, Why doe you come?

Nnádgecom, I come for debts.

Machêtu, A poore man.

Nummácheke, I am a poore man.

Mesh nummaúchnem, I have been sicke.

Nowemacaúnash-iteaú- I was faine to spend my
 quash, money in my sicknesse.

Obs: This is a common, and (as they think) most satisfying answer, that they have been sick: for in

those times they give largely to the Priests, who then sometimes heales them by conjurations; and also they keepe open houses for all to come to helpe to pray with them, unto whom also they give money.

Mat noteaûgo,	I have no money.
Kekîneash nippêtunck,	Looke here in my bag.
Nummâche maûganash,	I have already paid.
Mat coanaumwaûmis,	You have not kept your word.

Kunnampatôwinkeénow- win,	You must pay it.
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Machâge wuttamaûntam,	He minds it not.
Machâge wuttammaun- tammôock,	They take no care about paying.

Michême notammaûntam,	I doe alwayes mind it.
Mat nickowêmennaû- kocks.	I cannot sleepe in the night for it.

Generall Observations of their Debts.

It is an universal Disease of folly in Men to desire to enter into not onely necessary, but unnecessary and tormenting debts, contrary to the command of the only wise God: Owe nothing to any man, but that you love each other.

More particular

I have heard ingenuous Indians say,
In debts, they could not sleepe;
How far worse are such English then,
Who love in debt to keepe?
If Debts of pounds cause restlesse nights
In trade with man and man,
How hard's that heart that millions owes
To God, and yet sleepe can? [Sweet,
Debts paid, sleep's sweet, sins paid Death's
Death's night then's turned to light;
Who dies in sinnes unpaid, that soule
His light's eternall night.

CHAP. XXVII.

Of their Hunting, &c.

Wee shall not name over the severall sorts of Beasts which we named in the Chapter of Beasts.

The Natives hunt two wayes: First, when they pursue their game (especially Deere, which is the generall and wonderfull plenteous hunting in the Countrey:) I say, they pursue in twentie, fortie, fiftie yea, two or three hundred in a company, (as I have seene) when they drive the woods before them. Secondly. They hunt by Traps of severall sorts, to which purpose after they have observed, in spring time and Summer, the haunt of the Deere, then about Harvest, they goe ten or twentie together, and sometimes more, and withall (if it be not too farre) wives and children also, where they build up little hunting houses of Barks and Rushes (not comparable to their dwelling houses) and so each man takes his bounds of two, three, or foure miles, where he sets thirty, forty or fiftie Traps, and baits his Traps with that food the Deere loves, and once in two dayes he walkes his round to view his Traps.

Ntauchaûmen,	I goe to hunt.
Ncáttiteam weeyoùs,	I long for Venison.
Auchaûtuck,	Let us hunt.
Nowetauchaûmen,	I will hunt with you.
Anúmwock,	Dogs.
Kemehétteas,	Creepe.
Pitch nkemehétteem,	I will creepe.
Pumm púmموke,	Shoote.
Uppetetoúa,	A man shot accidentally.
Ntaumpauchaûmen,	I come from hunting.
Cutchashineáanna?	How many have you kild?
Nneesnneáanna,	I have kild two.
Shwinneàanna,	Three.

Nyowinneánna,	Foure.
Npiuckwinneánna,	Ten, &c.
Nneesneecheettashínn- eanna,	Twentie.
Nummouashàwmen,	I goe to set Traps.
Apè hana,	Trap, Traps.
Asháppock,	Hempe.
Masaúnock,	Flaxe.
Wuskapéhana,	New Traps.
Eataúbana,	Old traps.

Obs: They are very tender of their Traps, where they lie, and what comes at them; for they say, the Deere (whom they conceive have a Divine power in them) will soone smell and be gone.

Npunnowwâumen,	I must goe to my Traps.
Nummishkommin,	I have found a Deere;

Which sometimes they doe, taking a Wolfe in the very act of his greedy prey, when sometimes (the Wolfe being greedy of his prey) they kill him: sometimes the Wolfe having glutted himselfe with the one halfe, leaves the other for his next bait; but the glad Indian finding of it prevents him.

And that wee may see how true it is, that all wild creatures, and many tame, prey upon the poore Deere, (which are there in a right embleme of Gods persecuted, that is, hunted people, as I observed in the Chapter of Beasts according to the old and true saying:

Imbelles Damæ quid nisi præda sumus?

To harmlesse Roes and Does
Both wilde and tame are foes.)

I remember how a poore Deere was long hunted and chased by a Wolfe, at last (as their manner is) after the chase of ten, it may be more, miles running, the stout Wolfe tired out the nimble Deere, and seasing upon it kill'd; In the act of devouring his prey, two English Swine, big with Pig, past by, assaulted the Wolfe, drove him from his prey, and devoured so much of that poore Deere, as they both surfeited and dyed that night.

The Wolfe is an Embleme of a fierce blood-sucking persecutor.

The Swine of a covetous, rooting worldling, both
make a prey of the Lord Jesus in his poore Servants.
Ncummóotamúck qun The Wolfe hath rob'd me.
natóqus,

Obs: When a Deere is caught by the leg in a Trap,
sometimes there it lies a day together before the
Indian come, and so lies a pray to the ranging Wolfe,
and other wild Beasts (most commonly the Wolfe)
who seaseth upon the Deere and Robs the Indian
(at his first devouring) of neere halfe his prey, and
if the Indian come not the sooner, hee makes a second
greedie Meale and leaves him nothing but the bones,
and the torn Deereskins, especially if he call some of
his greedy Companions to his bloody banquet.

Upon this, the Indian makes a falling trap called
Sunnúckhig, (with a great weight of stones) and so
sometimes Knocks the Wolfe on the head with a gaine-
full revenge, especially if it bee a blacke Wolfe,
whose Skins they greatly prize.

Nonówwussu, It is leane.

Wauwunockóo, It is fat.

Weékan, It is sweet.

Machemóqut, It smells ill.

Anít It is putrified.

Poquêsu, Halfe a Deere.

Poskáttuck & Missêsu, A whole Deere.

Kuttiomp,

Paucottaúwat, A Buck.

Wawúnnes, A young Buck.

Qunnêke, A Doe.

Aunàm, A Fawne.

Moósqin,

Yo asipaúgon, Thus thick of fat.

Noónatch, or, attuck ntí- I hunt Venison.

yu,

Mishánneke ntíyu, I hunt a Squirrill.

Paukunnawaw ntío, I hunt a Beare, &c.

Wusséke, The hinder part of the
Deere.

Apome-ichash, Thigh: Thighes.

Uppêke-quòck, Shoulder, shoulders.

Wuskàn, A bone.

Wussúckqun,	A taile.
Awemaníttin,	Their Rutting time.
Paushinúmmín,	To divide.
Paushinúmmáuatíttea,	Let us divide.

This they doe when a Controversie falls out, whose the Deere should bee. Causkashunck, the Deere skin.

Obs: Púmpom, a tribute skin when a Deere (hunted by the Indians or Wolves) is kild in the Water. This skin is carried to the Sachim or Prince, within whose territory the Deere was slaine.

Ntaumpowwashaúmen, I come from hunting.

Generall Observation of their Hunting.

There is a blessing upon endeavour, even to the wildest Indians; the sluggard rosts not that which he tooke in hunting, but the substance of the diligent (either in earthly or heavenly affaires) is precious. Prov. 25.

More particular.

Great paines in hunting th' Indians wild,
 And eke the English tame,
 Both take, in woods and forrests thicke,
 To get their precious game.
 Pleasure and Profit, Honour false,
 (The World's great Trinitie)
 Drive all men, through all wayes, all times,
 All weathers, wet and drie.
 Pleasure and Profits, Honour sweet,
 Eternall, sure and true,
 Laid up in God, with equall paines,
 Who seekes, who doth pursue?

CHAP. XXVIII.]

Of their Gaming, &c.

Their games (like the English) are of two sorts; private and publike; A Game like unto the English Cards, yet, instead of Cards, they play with strong Rushes.

Secondly, they have a kinde of Dice which are Plumb stones painted, which they cast in a Tray with a mighty noyse and sweating: Their publique Games are solemnized with the meeting of hundreds; sometimes thousands, and consist of many vanities, none of which I durst ever be present at, that I might not countenance and partake of their folly, after I once saw the evill of them.

Ahânu,	Hee laughs.
Tawhitchahânean,	Why doe you laugh?
Ahânuock,	They are merry.
Nippauochâumen,	We are dancing.
Pauochaúog,	They are playing or dancing.
Pauochaútowwin,	A Bable to play with.
Akésuog,	They are at cards, or telling of Rushes.
Pissinnéganash,	Their playing Rushes.
Ntakèsemin,	} I am a telling, or counting; for their play is a kind of Arithmatick.

Obs: The chiefe Gamesters amongst them much desire to make their Gods side with them in their Games (as our English Gamsters so farre also acknowledge God) therefore I have seen them keepe as a precious stone a piece of Thunderbolt, which is like unto a Chrystall, which they dig out of the ground under some Tree, Thunder-Smitten, and from this stone they have an opinion of successe, and I have

not heard any of these prove losers, which I conceive may be Satans policie, and Gods' holy Justice to harden them for their not rising higher from the Thunderbolt, to the God that sends or shoots it.

Ntaquie akésamen,	I will leave play.
Nchikossimúnnash,	I will burne my Rushes.
Wunnaugonhómmin,	To play at dice in their Tray.

Asaúanash,	The painted Plumbstones which they throw.
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Puttuckquapuonck,	A playing Arbour.
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Obs: This Arbour or Play house is made of long poles set in the Earth, four square, sixteen or twenty foot high, on which they hang great store of their stringed money, have great staking towne against towne, and two chosen out of the rest by course to play the Game at this kind of Dice in the midst of all their abettors, with great shouting and solemnity: beside, they have great meetings of foot-ball playing, onely in Summer, towne against towne, upon some broad sandy shoare, free from stones, or upon some soft heathie plot because of their naked feet at which they have great stakings, but seldome quarrell.

Pasuckquakohowaûog, They meet to foot-ball.

Cukkúmmote wepe, You steale; as I have often told them in their gamings, and in their great losings (when they have staked and lost their money, clothes, house, corne, and themselves (if single persons) they will confesse it being weary of their lives, and ready to make away themselves, like many an English Man: an Embleme of the horreur of conscience, which all poore sinners walk in at last, when they see what wo-ful games they have played in their life, and now find themselves eternall Beggars.

Keesaquúnnamun, Another kind of solemne, publike meeting, wherein they lie under the trees, in a kinde of Religious observation, and have a mixture of Devotions and sports: But their chieftest Idoll of all for sport and game, is (if their land be at peace) toward Harvest, when they set up a long house called Qun-nekamuck, which signifies Long house, sometimes an hundred sometimes two hundred foot long, upon a

plaine neere the Court (which they call Kitteickaü-ick) where many thousands, men and Women meet, where he that goes in danceth in the sight of all the rest; and is prepared with money, coats, small breeches, Knives, or what hee is able to reach to, and gives these things away to the Poore, who yet must particularly beg and say, Cowequetúmmous, that is, I beseech you: which word, (although there is not one common beggar amongst them) yet they will often use when their richest amongst them would fain obtain ought by gift.

Generall Observations of their Sports.

This life is a short minute, eternitie followes. On the improvement or disimprovement of his short minute, depends a joyfull or dreadfull eternity; yet (which I tremble to thinke of) how cheape is this invaluable jewell, and how many vaine inventions and foolish pastimes have the sonnes of men in all parts of the world found out, to passe time and post over this short minute of life, untill, like some pleasant River, they have past into *mare mortuum*, the dead sea of eternall lamentation.

More particular.

Our English Gamesters scorne to stake

Their clothes as Indians do,

Nor yet themselves, alas, yet both

Stake soules and lose them too.

O fearfull Games! the divell stakes

But Strawes, and Toyes and Trash,

{For what is All, compar'd with Christ,

But Dogs meat and Swines wash?

Man stakes his Jewell-darling soule,

(His owne most wretched foe)

Ventures, and loseth all in sport

At one most dreadfull throw.

CHAP. XXIX.

Of their Warre, &c.

Aquène,	Peace.
Nanoûeshin, &	A peaceable calme; for
Awêpu.	Awêpu signifies a calme.
Chêpewess, &	A Nothern storme of
Mishittâshin,	warre, as they wittily
speake, and which England now wofully, feeles, un-	
till the Lord Jesus chide the winds, and rebuke the	
raging seas.	
Nummusqâuntum,	I am angry.
Tawhitch musquawnam-	Why are you angry?
éan?	
Aquie musquântash,	Cease from anger.
Chachépissu, nishqûetu,	Fierce.
Tawhitch chachepiséttit	Why are they fierce?
nishquéhettit?	
Cummusquáunamuck	He is angry with you.
Matwaûog,	Souldiers.
Matwaûonck,	A Battle.
Cummusquaúnamish,	I am angry with you.
Cummusquawnamé?	Are you angry with me?
Miskisaûwaw,	A quarrelsome fellow.
Tawhitch nishkékean?	Why are you so fierce?
Ntatakómmuck qun ewò,	He strucke mee.
Nummokókunitch,	I am robbed.
Ncheckéquunnitch,	
Mecaûtea,	A fighter.
Mecáuntitea,	Let us fight.
Mecaúnteass.	Fight with him.
Wepè cummécautch,	You are a quarreller.
Jûhettítea,	Let ns fight.
Jûhetteke, Fight, which is their word of encourage-	
ment which they use when they animate each other	
in warre; for they use their tongues in stead of drum-	
mes and trumpets.	

Awaûn necáwni aump- íasha?	Who drew the first bow, or shot the first shot?
Nippakétatunck, Numme- shannántam,	He shot first at me.
Nummayôntam,	I scorne, or take it indig- nation.

Obs: This is a common word, not only in warre, but in peace also (their spirits in naked bodies being as high and proud as men more gallant) from which sparkes of the lusts of pride and passion, begin the flame of their warres.

Whauwhâutowawánowat,	There is an Alarum.
Wopwawnónckquat,	An hubbub.
Amaumuaw paudsha,	A Messenger is come.
Keénomp,	} Captaines, or Valiant men. Leaders.
Múckquomp,	
paûog.	
Negonshâchick,	A Trumpet.
Kuttówonck,	A Drumme.
Popowuttáhig,	

Obs: Not that they have such of their owne making; yet such they have from the French: and I have knowne a good Drumme made amongst them in imitation of the English.

Quaquawtatatteaug,	They traine.
Machíppog,	A Quiver.
Caúquat tash,	Arrow, arrowes.
Onúttug,	An halfe Moone in war.
Pèskcunck.	A Gunne.
Saûpuck,	Powder.
Mátit,	Vnloden.
Méchimu,	Loden.
Mechimuash,	Lode it.

Shottash, Shot; a made word from us, though their Gunnes, they have from the French, and often sell many a score to the English, when they are a little out of frame or Kelter.

Pummenúmminteáu- quash,	To contribute to the warres.
Askwhíteass.	Keep watch.
Askwhitteâchick,	The Guard.
Askwhitteaug.	It is the Guard.

Obs: I once travelled (in a place conceived dangerous) with a great Prince, and his Queene and Children in company, with a Guard of neere two hundred, twentie or thirtie fires were made every night for the Guard (the Prince and Queene in the midst) and Sentinells by course, as exact as in Europe; and when we travelled through a place where ambushes were suspected to lie, a speciall Guard, like unto a Life Guard, compassed (some neerer, some farther of) the King and Queen, myselfe and some English with me. They are very copious and patheticall in Orations to the People, to kindle a flame of wrath, Valour or revenge from all the Common places which Commanders use to insist on.

Wesássu,	Afraid,
Cowésass?	Are you afraid?
Tawhitch wesásean?	Why feare you?
Manowêsass,	I feare none.
Kukkushickquock,	They feare you.
Nosemitteúncquock,	They fly from mee.
Onamatta cowaûta,	Let us pursue.
Nuckqusha,	I feare him.
Wussémo-wock,	He flies, they flie.
Npauchíppowem,	I flie for succour.
Keesaúname,	Save me.
Npúmmuck,	I am shot.
Chenawaúsu,	Churlish.
Waumaúsu,	Loving.
Tawhitch chenawaúsean?	Why are you churlish?
Aumánsk,	A Fort.
Waukaunòsint,	
Cupshitteáúg,	They lie in the way.
Aumanskitteáúg,	They fortifie.
Kekaúmwaw,	A scorner or mocker.
Nkekaúmmuck ewò,	He scornes me.
Aquiekekaúmwash,	Doe not scorne.

Obs: This Mocking (between their great ones) is a great kindling of Warres amongst them; yet I have known some of their chieftest say, what should I hazard the lives of my precious Subjects, them and theirs to kindle a Fire, which no man knowes how farre, and how long it will burne, for the barking of a dog?

Sékineam,	I have no mind to it.
Nissékineug,	He likes not me.
Nummánneug,	He hates me.
Sekinneauhettúock,	They hate each other.
Maninnewauhettúock,	We are friends.
Nowetompatimmin,	Friends.
Wetom âchick,	We joyne together.
Nowepinnâtimin,	My companions in War
Nowepinnâchick,	or Associates.
Nowechusettimmin,	We are Confederates.
Néchuse ewò,	This is my Associate.
Wechussittúock,	They joyne together.
Nwéche kokkéwem,	I will be mad with him.
Chickauta wêtu,	An house fired.

Once lodging in an Indian house full of people the whole company (Women especially) cried out in apprehension that the Enemy had fired the House, being about Midnight: The house was fired but not by an Enemy: The Men ran up on the house top, and with their naked hands beat out the fire: One scorcht his leg, and suddenly after they came into the house againe, and undauntedly cut his leg with a Knife to let out the burnt blood.

Yò ánawhone,	There I am wounded.
Missinnege,	A Captaine.
Nummissinnám ewo.	This is my captive.
Waskeiûhettimmitch,	At beginning of the fight.
Nickqueintónckquock,	They come against us.
Nickqueintouôog,	I will make warre upon them.
Nippauquanaúog,	I will destroy them. ¶
Queintauatíttea,	Let us goe against them.
Kunnauntatáuhuckqun,	He comes to kill you.
Paúquana,	There is a slaughter.
Pequttôog paúquanan,	The Pequets are slaine.
Awaun Wuttúnnene?	Who have the Victory.
Tashittáwho?	How many are slaine?
Neestáwho,	Two are slaine.
Puickqunneáanna,	Ten are slaine.

Obs: Their Warres are farre lesse bloody, and devouring then the cruell Warres of Europe; and

seldome twentie slaine in a pitch field: partly because when they fight in a wood every Tree is a Bucklar. When they fight in a plaine, they fight with leaping and dancing, that seldome, an Arrow hits, and when a man is wounded, unlesse he that shot followes upon the wounded, they soone retire and save the wounded: and yet having no Swords nor Guns, all that are slaine are commonly slain with great valour and Courage: for the Conquerour ventures into the thickest, and brings away the Head of his Enemy.

Niss-níssoke,	Kill, kill.
Kúnñish,	I will kill you.
Kunnishickqun ewò,	He will kill you.
Kunnishickquock,	They will kill you.
Siuckissûog,	They are stout men.
Nickummissúog,	They are Weake.
Nnickummaunamaûog,	I shall easily vanquish them.
Neene núppamen,	I am dying.
Cowaúnckamish,	Quarter, quarter.
Kunnanaumpasúmmish,	Mercy, Mercy.
Kekuttokaúnta,	Let us parley.
Aquétuck,	Let us cease Armes
Wunnishaúnta,	Let us agree.
Cowammáunsh,	I love you.
Wunnêtu ntá,	My heart is true.
Tuppaúntash,	Consider what I say.
Tuppaúntamoke,	Doe you all consider.
Cummequaûnum cummít-	Remember your Wives
tamussussuck ka cum-	and children.
muckiaûg,	
Eatch kêen anawâyea,	Let all be as you say.
Cowawwunnaûwem,	You speake truly.
Cowauôntam,	You are a wise man.
Wetompátitea,	Let us make Friends.

Generall Observations of their Warres.

How dreadfull and yet how righteous is it with the most righteous Judge of the whole World, that all the generations of Men being turn'd Enemies against, and fighting against Him who gives them breath and Being, and all things, (whom yet they cannot reach) should stab, kill, burne, murther and devour each other?

More particular.

The Indians count of Men as Dogs;

It is no Wonder then,

They tear out one anothers throats!

But now that English Men,

(That boast themselves Gods Children, and
Members of Christ to be,)

That they should thus break out in flames

Sure 'tis a Mystery!

The second seal'd Mystery or red Horse,

Whose Rider hath power and will,

To take away Peace from Earthly Men

They must Each other kill.

CHAP. XXX.

Of their Paintings.

1. They paint their Garments, &c.
2. The Men paint their Faces in Warre.
3. Both Men and Women for pride, &c.

Wómpi,	White.
Mówi-súcki,	Black.
Msquí,	Red.
Wesaúi,	Yellow.
Askáski,	Greene.
Peshaúi	Blew, &c.

Obs: Wunnàm, their red painting which they most delight in, and is both the Barke of the Pine, as also a red Earth.

Mishquock,	Red Earth.
Métewis,	Black earth.

From this Métewis, is an Indian Towne, a day and a halfe Journey, or lesse (West, from the Massachusetts) called Metewêmesick. Wussuckhósu a painted Coat.

Of this and Wussuckwheke (the English Letters,) which comes neerest to their painting, I spake before in the Chapter of their Clothing.

Aunakêsu,	He is painted.
Aunakéuck,	They are painted.
Tawhitch aunakéan?	Why doe you paint your selfe?

Chèskhosh,	Wipe off.
Cummachiteôûwunash	You spoile your face.

kuskeésuckquash,	
Mat pitch cowáhick,	The God that made you
Manit keesiteónckqus,	will not know you.

Generall Observations of their Paintings.

It hath been the foolish Custome of all barbarous Nations to paint and figure their Faces and Bodies

(as it hath been to our shame and grieve, wee may remember it of some of our Fore-Fathers, in this nation:) How much then are we bound to our most holy Maker for so much knowledge of himselfe revealed in so much Civility and Piety? and how should we also long and endeavour that America may partake of our Mercy.

More particular.

Truth is a Native, naked Beauty; but

Lying Inventions are but Indian paints.

Dissembling hearts, their Beautie's but a lye,

Truth is the proper Beauty of Gods saints.

Fowle are the Indians Haire and painted faces,

More foule such Haire, such Face in Israel.

England so calls her selfe, yet there's

Absoloms foule Haire and Face of Jesabell.

Paints will not bide Christ's washing Flames of fire,

Fained Inventions will not bide such stormes:

O that we may prevent him, that betimes

Repentance Teares may wash of all such formes.

CHAP. XXXI.

Of Sicknesse.

Nummaúchnem	I am sick.
Mauchinaúi,	He is sick.
Yo Wvttunsín,	He keepes his Bed.
Achie nummaúchnem,	I am very sick.
Nóonshem metesímmin,	I cannot eate.
Mach ge nummete sím- men,	I eat nothing.
Tocketussinámmin?	What think you?
Pitch nkéeteem?	Shall I recover?
Niskéesaqush máuchina- ash,	My eyes faile me.
Ncussawóntapam,	My head akes.
Npummaumpiteunck,	My teeth ake.
Nchesammáttam,	I am in paine.
Nchésammam,	

Obs: In these cases their Misery appeares, that that they have not (but what sometimes they get from the English) a raisin or currant or any physick, Fruit or Spice, or any Comfort more than their Corne and Water, &c. In which bleeding case, wanting all Meanes of recovery, or present refreshing I have been constrained and beyond my power, to refresh them, and I believe to save many of them from Death, who I am confident perish many millions of them, (in that mighty continent) for want of meanes.

Nupaqqóntup	Bind my head.
Kúspissem.	
Wauaúpunish,	Lift up my head.
Nippaquóntup.	
Mchósamam nsète,	My Foot is sore.
Nachàge nickow èmen,	I sleep not.
Nnanótissu,	I have a Feaver.
Wamekussópitanohock,	My body burnes.

Ntátupe nòte, or chíckot. I am all on fire.
 Yo ntéatchin, I shake for Cold.
 Ntátuppe wunnêpog, I shake as a leaf.
 Puttuckhúmma, Cover me.
 Pautous nototam min, Reach me the drinke.

Obs: Which is onely in all their extremities a little boild water, without the addition of crum or drop of other comfort: O Englands mercies, &c

Tahaspunâyi? What ayles he?
 Tocketúspanem? What aile you?
 Tocketuspunnaúmaqûn? What hurt hath he done to you?
 Chassaqunsin? How long hath he been sick?

Nnanowweteem, I am going to visit

Obs: This is all their refreshing, the Visit of Friends, and Neighbours, a poore empty visit and presence, and yet indeed this is very solemne, unlesse it be in infectious diseases, and then all forsake them and flie, that I have often seene a poore House left alone in the wild Woods, all being fled, the living not able to bury the dead, so terrible is the apprehension of an infectious disease, that not onely persons, but the Houses and the whole Towne takes flight.

Nummòckquese, I have a swelling.
 Mocquêsui, He is swelled.
 Wàmewuhòck Mockquê-sui, All his body is swelled.

Mamaskishaûi, He hath the Pox.
 Mamaskishaûonck, The Pox.
 Mamaskishaûmitch, The last pox.
 Wesauashaûi, He hath the plague.
 Wesauashaûonck, The plague.
 Wesauashaûmitch, The great plague.

Obs: Were it not that they live in sweet Aire, and remove persons and Houses from the infected, in ordinary course of subordinate Causes, would few or any be left alive, and surviving.

Nmunnádtommin, I vomit.
 Nqúnnuckquus, I am lame.
 Ncúpsa, I am deafe.
 Npóckunnum, I am blind.

Npockquanámmen, My disease is I know not what.

Pésuponck, An Hot-house.

Npesuppaûmen, I goe to sweate.

Pesuppaûog, They are sweating.

Obs: This Hot-house is a kind of little Cell or Cave, six or eight foot over, round, made on the side of a hill (commonly by some Rivulet or Brooke) into this frequently the Men enter after they have exceedingly heated it with store of wood, laid upon an heape of stones in the middle. When they have taken out the fire, the stones keepe still a great heat: Ten, twelve, twenty more or lesse, enter at once starke naked, leaving their Coats, small breeches, (or aprons) at the doore, with one to keepe all: here doe they sit round these hot stones an houre or more, taking tobacco, discoursing and sweating together; which sweating they use for two ends: First, to cleanse their skin: Secondly, to purge their bodies, which doubtlesse is a great meanes of preserving them, and recovering them from diseases, especially from the French disease, which by sweating and some potions, they perfectly and speedily cure: when they come forth (which is matter of admiration) I have seen them runne (Summer and Winter) into the brookes to coole them, without the least hurt.

Misquineash, The vaines.

Miqui, neépuck, Blood.

Nsauapaushaûmen, I have the bloody Flixe.

Matux pûckquatchick He cannot goe to stool.

aûwaw,

Powwaw, Their Priest.

Maunêtu, A Conjuror.

Powwâw nippétea, The priest is curing him.

Yo wutteantawaw, He is acting his cure.

Obs: These Priests and Conjurors (like Simon Magus) doe bewitch the People, and not onely take their Money, but doe most certainly (by the helpe of the Divell) worke great Cures, though most certaine it is that the greatest part of their Priests doe merely abuse them and get their Money, in the times of their sicknesse, and to my knowledge long for sick times;

and to that end the poore people store up Money, and spend both Money and goods on the Powwâws, or Priests in these times, the poore people commonly dye under their hands, for alas, they administer nothing but howle and roar, and hollow over them, and begin the song to the rest of the people about them, who all joyne (like a Quire) in Prayer to their Gods for them.

Maskit ponamûin,

Give me a Plaister.

Maskit,

Give me some physicke.

Cotatamhea,

Drinke.

Both which they earnestly desire of the English and doe frequently send to myselfe and others for, (having experimentally found some Mercy of that kind (through God's blessing) from us.

Nickeétem,

I am recovered.

Kitummâyi nickêekon,

I am just now recovered.

Generall Observation of their Sicknesse.

It pleaseth the most righteous and yet patient God to warne and Summon, to try and arraigne the universall race of Adams sonnes (commonly) upon Beds of sicknesse before he proceed to execution of Death and Judgment: Blessed those soules which prevent Judgement, Death and Sicknesse too, and before the evill dayes come, Arraigne, and Judge themselves, and being sick for love to Christ, find him or seek him in his Ordinances below, and get unfained Assurance of Eternall enjoyment of Him when they are here no more.

More particular.

One step twixt Me and Death, (twas Davids speech.)

And true of sick Folks all:

Mans Leafe it fades, his Clay house cracks,
Before its' dreadfull Fall.

Like Grashopper the Indian leapes,
Till blasts of sicknesse rise:

Nor soule nor Body Physick hath,
Then Soule and Body dies.

O happy English who for both,
Have precious physicks store:

How should (when Christ hath both refresht,)
Thy love and Zeale be more?

CHAP. XXXII.

Of Death and Buriall.

As Pummíssin,	He is not yet departed.
Neenè,	He is drawing on.
Paúsawut kitonckquêwa,	He cannot live long.
Chachéwunnea,	He is neere dead.
Kitonckquéi,	He is dead.
Nipwì màw,	He is gone.
Kakitonckquêban,	They are dead and gone.
Sequttôi,	He is in blacke ;

That is, He hath some dead in his house, (whether wife or child, &c.) for although at the first being sicke, all the Women and Maides blacke their faces with soote and other blackings; yet upon the death of the sicke, the Father. or husband and all his neighbours, the Men also (as the English weare black mourning clothes) weare blacke Faces, and lay on soote very thick, which I have often seen clotted with their teares.

This blacking and lamenting they observe in most dolefull manner, divers weeks and moneths; yea a yeere, if the person be great and publike.

Sécut,	Soote.
Michemesháwi,	He is gone for ever.
Mat wòck kunnawmòne,	You shall never see him more.

Wunnowaúntam,	Grieved and in bitterness.
Wullóasin,	

Nnowantam, nloâsin,	I am grieved for you.
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Obs: As they abound in lamentations for the dead, so they abound in consolation to the living and visit them frequently using this word, Kutchímoke, Kut-

chimmoke, Be of good cheere, which they expresse by stroaking the cheeke and head of the Father or Mother, husband or wife of the dead.

Chepassôtam, The dead Sachim.

Mauchaúhom, The dead man.

Mauchaúhomwock
chèpeck, The dead.

Chepasquâw, A dead woman.

Yo ápapan, He that was here.

Sachimaûpan, He that was Prince here.

Obs: These expressions they use, because they abhorre to mention the dead by name, and therefore if any man beare the name of the dead he changeth his name, and if any stranger accidentally name him, he is checkt, and if any wilfully name him he is fined; and amongst States, the naming of their dead Sachims, is one ground of their warres; so terrible is the King of Terrors, Death, to all naturall men.

Aquie míshash aquie Doe not name.

mishommoke,

Cowewênaki, You wrong mee, to wit, in naming my dead.

Posakúnnamun, To bury.

Aukùck pónamun, To lay in the earth.

Wesquaubenan, to wrap up, in winding mats or coats, as we say winding sheets. Mockkuttauce, One of chiefest esteeme, who winds up and buries the dead; commonly some wise grave, and well descended man hath that office. When they come to the Grave, they lay the dead by the Grave's mouth, and then all sit downe and lament; that I have seen teares run down the cheeks of stoutest Captaines, as well as little children in abundance; and after the dead is laid in Grave, and sometimes (in some parts) some goods cast in with them, they have then a second lamentation, and upon the Grave is spread the Mat that the party died on, the Dish he eat in, and sometimes a faire Coat of skin hung upon the next tree to the Grave, which none will touch, but suffer it there to rot with the Dead: Yea I saw with mine owne eyes that at my late comming forth of the Coun-

trey, the chiefe and most aged peaceable Father of the Countrey, Cannoūnicus, having buried his Sonne, he burned his own Palace, and all his goods in it (amongst them to a great value) in a solemne remembrance of his sonne and in a kind of humble Expiation to the Gods, who (as they believe) had taken his sonne from him.

The Generall Observation of their Dead.

O, how terrible is the looke the speedy and serious thought of Death to all the Sons of Men? Thrice happy those who are dead and risen with the Sonne of God, for they are past from Death to life, and shall not see Death (a heavenly sweet Paradox or Ridle,) as the Son of God hath promised them.

More particular:

The Indians say their bodies die,
 Their soules they do not die;
 Worse are then Indians such, as hold
 The soules mortalitie.
 Our hopelesse Bodie rots, say they,
 Is gone eternally,
 English hope better, yet some's hope
 Proves endless miserie.
 Two worlds of Men shall rise and stand
 'Fore Christ's most dreadfull barre;
 Indians and English naked too,
 That now most gallant are.
 True Christ most Glorious then shall make
 New Earth, and Heavens new,
 False Christs, false Christians then shall quake,
 O blessed then the true.

Now, to the most High and most Holy, Immortall, Invisible, and onely Wise God, who alone is Alpha and Omega, the Beginning and the Ending, the First and the Last, who Was, and Is, and is to Come; from whom, by Whom, and to whom are all things;

by Whose gracious assistance and wonderfull supportment in so many varieties of hardship and outward miseries, I have had such converse with Barbarous Nations, and have been mercifully assisted, to frame this poore Key, which may, (through His blessing,) (in His owne holy season) open a Doore; yea, Doors of unknowne Mercies to us and Them, be Honour, Glory, Power, Riches, Wisdome, Goodnesse and Dominion ascribed by all His in Jesus Christ to Eternity, Amen.

FINIS.

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I have further treated of these Natives of New-England, and that great point of their Conversion in a little additionall Discourse apart from this.

I have read over these thirty Chapters of the American Language, to me wholly unknowne, and the Observations, these I conceive inoffensive ; and that the Worke may conduce to the happy end intended by the Author.

Io. LANGLEY.

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